

Light of Truth

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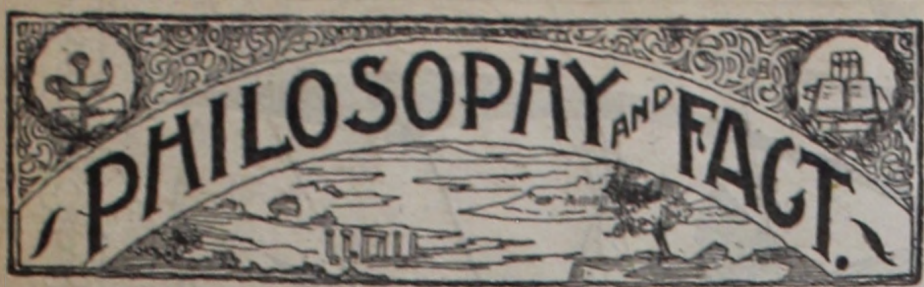
NO. 19.



MRS. ANNA L. ROBINSON.

An Exponent of the
Philosophy of Life.

HARPER & BROS. CO. N.Y.



ABOUT THE SHAKERS AND SHAKER SPIRITUALISM.

An Interesting Account of Those of Whom the World Knows Little.

[Dr. J. M. Peebles.]

Though several times encircling the globe, I have never seen—never found a Christian. I have found Methodists, Baptists, Presbyterians, Mormons, Seventh-Day Adventists—selling, cheating, persecuting, marrying, robbing, fighting and even killing each other on gory battlefields, and all "In s name." But not a Christian, a genuine, spiritually-minded Christian, did I see. I saw and heard of those professing Christianity, but professing and possessing are very different things. Those professing were just as scheming, worldly and wicked as those they condemned for not having a creed fashioned after their own. In fact, they were earthy and full in line with John Milton's Mythic Demons. No! I saw no Christians until I reached Mount Lebanon, Columbia county, N. Y., where, on a sunny spring day, I was dropped down from the carriage into the midst of several families or societies of Christians—and what a change! what quietness! what peace! Although advocating for many years that heaven was only a condition, I was now half inclined to say, "It is a place—and I have found it."

It was also interesting to know that these believers, denominated by way of ridicule "Shakers," are all Spiritualists. They never deny it.

In the autumn of 1837, at Water-vliet, Albany county, N. Y., two Shaker sisters, Miss Goff and Miss Gibbs, each about 16 years of age, were visited by spiritual messengers from the land of souls. They came to them in vision first, and then assumed physical forms, gave their names and manifested other peculiar identifying characteristics. They were at once recognized by the Believers. From this time these spirit intelligences frequently entranced these sisters and also others. At times they seemingly left their bodies and traversed the spirit spaces, conversed with other spirits, and returning again to their bodies, described the fields, gardens, groves, societies and loving friends whom they had known in their earthly bodies. Some of their tests were marvelous. After a few weeks this inspirational wave from the higher life was transmitted to many persons in the Shaker societies. Some of them became temporarily spasmodic, others spoke in the trance state, others saw visions and others still described the spirits present. The baptism was thrilling and potent.

These spirit manifestations spread rapidly from society to society and soon the whole fraternity of Shakers were having communications from the spirit world. Some of the mediums were directed to fast from material food, others were so strongly controlled that they could not utter a word for days, others still spoke in foreign tongues. These weird manifestations continued to increase month after month in varying phases, until they spread throughout all the Shaker communities. This soon became

noised abroad. People flocked to their meeting houses and to their homes also, to witness the strange manifestations. Very soon the cry was raised by scoffers and materialists that these people were mad—that they were insane, that they practiced witchcraft; and so they were obliged to close their meeting houses from the public for a long season. These peculiar spirit phenomena continued for about seven years, records of which are still kept in the families and archives of Shaker history.

Ere long these spirits prophesied, or rather declared, they were speedily going out into a wider field; that they would give these demonstrations to atheists, materialists, and the doubting world generally, visiting every hamlet and country upon the face of the earth, proving the fact of a future immortal existence. That prophecy has already been fulfilled.

These Shaker spirits further prophesied that later, after the world had all heard of or witnessed these manifestations—after wars and rumors of wars—after national upheavals and terrible, fiery trials, humbling the mighty and bringing down the proud and lordly, that these same manifestations, though on a somewhat different plane, would return to the Shakers and gather into their lovely homes hundreds and thousands of those ripe for the ingathering harvest of souls. They now feel that the dawning day is near.

Though the Shakers have existed in America for a hundred years or more, the masses do not seem to fully understand their teachings or the heavenly lives that they live. They really do no missionary work. They consider themselves "a light set upon a hill," and those who seek the light and the higher and more divine life, they expect to seek for and come to Zion.

A sister said to me: "I congratulate myself that I am not legally tied to a man, to be watched with jealous eyes, and while it is right on the generative plane to replenish the earth, I consider it much nobler and higher to generate thoughts, ideas, principles and reform than to generate flesh, blood and bones—and especially those disorderly fleshy specimens that fill jails, prisons, poorhouses and lunatic asylums."

"Out in the world there should be fewer children born, and better ones—but with us, who live," said she, "the resurrection life, none at all." "Is this natural?" does some one ask. "Yes, natural, a thousand times natural to the spiritual and the spiritually minded. While you of the world produce and selfishly love your little flesh-and-blood families, we love your little angular families also, love yours and the world's families—love their souls with a love pure, unselfish and universal; and thus loving, we seek to gather in such ripe and radiant ones among you as are ready for the golden harvest."

"We do not expect, however, the masses to gather home to spiritual Zion until after they pass through more cold waves and more chilly gates of humiliation; until they have learned of the illusions of mortal life and of the perishing vanities of the world."

The Shaker socialism is largely a

pattern of an Essenean or Nazarenean communism of Apostolic times. Ann Lee was a seeres of Quaker ancestry. In their early ministrations the Quakers quaked, and hence their name. The Shakers shook with magnetic emotions and inspirations—a sort of worshipful aspirations, affecting the whole body, which body has been wisely termed "the temple of the spirit."

These Shakers, so they declare, follow Christ. Christ being revealed through Jesus on the male side and Mother Ann on the female side, thus constituting the oneness of wisdom and love. Jesus did not marry, they say. The Apostles and early Christians held all things in common, so these Shakers do not say my garden, my field, my herds and my workshops, but our gardens, our fields, our libraries and our beautiful homes. I was pleased to see each morning, at Mount Lebanon, the young brothers take the milk pails and go whistling towards their barns. I have never seen a happier people. The flowers and twining vines around their houses are truly inviting. In their rooms, several of them, there are pianos, organs and the choicest literature of the day. They do not work because they positively are obliged to, but they work because they love to. They enjoy it, feeling that they are improving their fields or building up and beautifying their homes. In their houses are no cats nor dogs, no rats or mice; and for neatness and order, the sisters seemingly excel the world.

Visiting their schools I heard the children declaim, recite their lessons and solve problems that would puzzle older and seemingly wiser heads. Their schools are excellent. Their music is somewhat unique, because it comes freshly, the most of it, from inspired sisters and brothers dwelling in the spiritual world. In their worship there are songs, addresses, exhortations and marching; and while marching to music they keep time with their hands. As they move in this sort of rhythmical motion, called marching, the clairvoyants among them sometimes see glorified souls and white-robed angels engaged in the heavenly march just above their heads. They are a spiritual people. They do not profess perfection, but they are seeking to attain the highest and the purest. They do not oppose marriage as is above stated, but they contend that marriage on the Adamic plane or earthly plane of life is right and proper, but they would advise those entering married life to consider well their steps, for, as it is often said, "marriage makes or breaks earthly bliss." Elder Frederick Evans often said that he could not find "good timber enough out in the marriage world to make proper Shakers of." They depend mostly for their increase upon taking in orphan children, and training them up in the better way that leads to health and consequent happiness.

They are reformers in diet and in dress. The corset-curse is not known among them. None of them eat the corpses of dead hogs, long barrelled, and most of them partake of no kind of animal flesh. On their plain bonnets or hats wave no innocent bird's plumes. There is but little sickness among them. Sometimes dissatisfied Shakers and Shakeresses leave the families, and, after wandering and experiencing many sore trials, they are as glad as was the prodigal of old to return where there is a home and bread to spare.

They have finely cultivated farms, and raise nearly all kinds of fruits, and yet there are empty rooms and houses in some of their families not occupied—why is it? Again I ask. Why is it? Several answers might be given to this question. Those who chew and smoke

tobacco, drink poisonous liquors and engage in the world's fashions, are naturally not attracted to these Shaker communities. In fact, many who are ragged, homeless and half-starved would sooner hang around lamp-posts by theaters, smoke cigarettes and breathe the vile pestilence of both, rather than to reform, enter a Shaker home, where there are all the comforts of life, and the loving kindnesses with the brotherly and sisterly affections that tend to beautify and exalt human character.

I know of no localities where there is so much freedom, real soul freedom, as in Shaker communities, and by freedom I mean liberty, the sweet liberty to do right—to come into order and live the better, higher life.

A Shaker meal is really a most wholesome feast; the brown bread, the shreaded wheat, the sweet, fresh butter, the rich milk, the delicious cream, the maple syrup and garden vegetables, the sisters waiting and watching to tend to your comforts, makes a Shaker table a place for a genuine love feast. The Shaker beds are paragons of neatness and cleanliness. On getting into one, one feels to sprawl all over it in a delirium of delight.

It is true, as every one knows, that Shaker garden seeds and all Shaker productions are in great demand, because the outside people feel that this body of brothers and sisters are truthful and honest in their dealings.

These communities are not as numerous as they were many years ago. This was prophesied by their seers and visionists, and it was further prophesied that ere the close of this century there would begin a great ingathering of ripened souls.

The Shakers are a progressive people. They seek the new improvements in machinery, in culinary affairs and also in literature. They will not fight. During the civil war, in Kentucky, both armies, the north and the south, marched through and over their farms and they fed both armies from their barns, their storehouses and their tables. They believe in arbitration for the settlement of difficulties.

The Shakers have made a practical exemplification of woman suffrage, of woman's equality with man, for a hundred years. In their families the government is held and equally administered by both male and female, the two halves of one circle.

Many, very many whom I know would be infinitely better off, physically, mentally, morally and spiritually if they were to gather into these beautiful Shaker homes. Here they would find tender, sympathizing brothers and sisters. Here they would find music, libraries to read, gardens to be cultivated, fields to be tilled, and associations at once refining, loving and spiritualizing. Of course they would not find perfection—perfection does not abound upon this earth. There is but one absolute perfection in the universe, and that is God—but there is no place where the perfect life is so readily and philosophically attained as in a Shaker community. Such are my convictions.

SHAKER DEATHS AND FUNERALS.

These funerals are natural, simple, and yet all aflame with the hope, the faith and the knowledge of immortality. There is no wringing of the hands, no heart-rending anguish over the soulless, decaying tenement. They look up, not down into the grave. There is no crape upon the doors, there are no mourning garments worn. Their burial caskets are plain and covered with white.

At the funeral they rehearse the virtues and the victories of the ascended soul, and sing resurrection songs as they bear the body to the grave to be raised again only as it

appears in grasses and twining wild
vines.

SOME OF THE WORDS SPOKEN AT THE LATE MARTHA J. ANDER- SON'S FUNERAL.

Martha was a sister universally be-
loved in the families of Believers.
She was a poet and a writer. We have
seen her articles published in vari-
ous hygienic and Spiritualist journals.
Some of her own hymns and songs
were sung over her mortal remains.
Here follow brief extracts from the
memorial words of the different speak-
ers at the funeral in the Mount Leba-
non meeting house:

One of the beautiful customs prevailing
here is that of dropping from our speech
the dreary word "death." Our friends
"pass over;" we bid them good night in
the full assurance of meeting them with
a glad good morning, in the dawn of an
eternal day.

"High up on the mountain transfigured she
stood,
Who gave her great powers for humanity's
good
And sealed her grand work against sin's
mighty flood."

"When I came here from the bench of
the University, more familiar with the
mosses of Latin and Greek than with the
mosses in our gardens, I was met by Sister
Martha Anderson. I could not but think
of the beautiful traditions of the angels
waiting at the gate of heaven to welcome
and make us feel at home with its bless-
edness."

"Her lofty aspiration soared above
The petty vanities and aims that snare;
She made her soul an atmosphere of love,
And for her heart the throb and thrill of
prayer."

That she would grace the pride of princely
hall
Was said of her in life's young halcyon
days;
She heard it not, she heard the Spirit's call
And trod on earth's ambitions, to obey.

Not as a leader, titled to command,
But as a sister, conscious of the tie,
She took each fellow-pilgrim by the hand
And led to paths that through the valley
lie.

White roses, and the lilies of our thought
We give to thee, our gentle, loving one;
At thy last milestone we anew are taught
That soon our exile journey will be
done."

Sister Martha wrote her own soul
history among the Shakers in the fol-
lowing unpublished lines:

"I would that my hands were swifter
Love's duties to fulfill,
To meet life's needs in earnest deeds
As prompts the heart and will.

I would that my feet were fleetest
To move with the mind's intent,
To answer the call "do good to all"
On heavenly missions bent.

I would that my tongue in praises
Might tenderly, lovingly speak,
That never a word by passion stirred
Might injure the strong or weak.

I would that my lips might seal the vow
That nectar may from them fall,
Life's golden cup with joy fill up
And blessing bring to all."

Just as I was finishing this article
for the Light of Truth the inclosed
letter from Simon Emery of Bangor,
Maine, reached me. Kindly permit
me to make the following extract, as
it is right in line with the wonderful
spiritual manifestations of that body
of people called Shakers.

"What you said in your Rochester lecture
in relation to the wonderful Spiritual man-
ifestations and power among the Shakers
I can vouch for as true, for I lived among
them at that time. I remember a proph-
esy given in vision through one of their
mediums, that at a certain time in the
future (I do not remember the year given)
there would not be a crowned head in all
Europe. The Spirit tidal wave ran very
high among the Shakers at that time. I
remember one evening when they were
having a very zealous meeting that Mother
Ann appeared in the center of the room
under a lighted chandelier. She was
brighter than the noon-day sun. Only a
part of the assembly saw her. I was one
of the favored.—Simon Emery.

The above description of what I
saw, or heard, or know of the Shakers,
especially at Mount Lebanon, is true,
and the truth as I see it I will fear-
lessly speak and fearlessly write, and
that, too, if I offend every acquaint-
ance, forfeit every friendship, part
with every friend and lose every
earthly possession. This is my motto:
"Peace—peace if possible, but the
truth at all hazards and at all prices."

J. M. PEEBLES, M. D.
Indianapolis, Ind.

A LESSON IN THE DIVINE PHI- LOSOPHY OF SPIRITUALISM.

By G. B. Stebbins.

We are just beginning to think of
the wise balance of body and mind;
hardly beginning to think how much
the fit culture of all our bodily, men-
tal and spiritual faculties may pro-
long life on earth and increase its use-
fulness and enjoyment.

It is said so often that the Ameri-
cans are a highly nervous race, that
we are inclined to think that we are
unbalanced beyond all others in this
respect. No doubt our intense activity
in business tends to such want of
healthful balance, but if we could
compare the average health and long-
evity of the American with the same
qualities and attainments in the Eng-
lishman or the Frenchman, we should
probably stand quite equal to them.
The reports of aged persons, especially
of Spiritualists, who are passing away
in our midst, are marked by many
long lives.

Herbert Spencer came over here
and gave us wise and needed advice
on our danger from overwork, and
went home to be prostrated by his
own overuse of the brain. Ruskin
has been on the verge of insanity from
the same cause. Huxley and Tyndall
had been obliged to stop active work,
and Tyndall had been on the verge of
paralysis. Doubtless these men knew
better, as do many Americans who
suffer in a like way; but there is so
much to learn and to do, that thinkers
and workers possessed and carried
along by tasks forget until it is
too late, and are only stopped by a
breaking down, which comes as a
faithful warning.

Not only must we learn temperance
in all things, and the supremacy of
the soul over the senses, but the har-
monious development of bodily, men-
tal and spiritual powers—the gaining
of soul-knowledge as well as that
which comes through the senses.

To be unbalanced is to be unhealthy,
and to break down prematurely. A
pushing business man, while using
certain mental powers up to their
highest mark, neglects others, does
not stop to think of his soul or body,
and so breaks. A scientist like Tyn-
dall, who deals with the laws and
properties of matter, and ignores the
spiritual side of nature or of man,
fails to reckon the soul of things as a
factor in his process, uses his logical
and perceptive faculties, but not his
deeper spiritual powers, and thus
loses his balance and fails to do his
best work.

Herbert Spencer is inductive and
logical, not deductive and intuitive;
external and superficial, not internal,
and so inclusive of both soul and
senses. Certain logical powers, and
certain faculties which are busy in
collecting external facts, are overused,
while the spiritual part of his being
is undervalued and but little exercised.
Underbalanced, he, too, breaks down.
The man full of knowledge of facts
breaks and fails; the wise man, seeing
ideas and principles behind facts, is

better balanced, and lives and works
longer.

A fruitful and excellent matter for
thought is the healthful influence of
being inspired and uplifted by good
aims. High thinking harmonizes and
keeps the spirit healthful and strong,
and the soul thus lifted above petty
perturbations helps to bodily har-
mony and health and strength. "For
of the soul the body form doth take,"
said the intuitive poet, Edmund Spen-
cer.

Great truths live, and to hold soul
and mind and act in unison with these
external realities, vivifies the body,
and gives added length of days, years
of usefulness, self-help and enjoyment
on earth. It is not merely length of
bodily life, but long power for good
work, and the serene depth of spiritual
enjoyment which glorifies a good old
age that are to be thought of.

Unused powers become useless. Clasp
the hands after the fashion of Hindoo
devotees, and the arms wither or
stiffen. The mind unused becomes dull
and weak. No estimate can be made
of the poor and shallow work we have
half done while soul knowledge has
been underrated and unused. Intu-
ition is of higher value than external
knowledge. Both have their place,
but we ignore one and so can but im-
perfectly use the other. The civilized
world mourns the death of Victor
Hugo, the poet-dramatist, friend of
freedom, fearless advocate of justice
and devoted Spiritualist. A million
people thronged the streets of Paris
around his coffin dust. A few years
ago he said: "I feel in myself the fu-
ture life. . . . Earth gives me its gen-
erous sap, but heaven lights me with
the reflection of unknown worlds. . . .
Winter is on my head, but eternal
spring is in my heart."

His life of high aims in the light of
these spiritual ideas was full of use-
ful work up to nearly eighty years
and full of rich joy to the last. He
lived in the real presence of beloved
friends on earth and in heaven.

With more spiritual insight and ex-
perience, and with life more humanely
useful, we may well look with confi-
dence for the health of body with this
health of soul in "the good time com-
ing."

Every man and woman may have
their leading aim or vocation, but they
must have their windows open to light
and air from every quarter. To know
of the immortal life; to realize the
far-reaching intuitive powers of the
soul, the wealth of spiritual wisdom as
well as the wealth of knowledge
gained through the outward senses;
the relations of man to the unseen
and the eternal as well as to the seen
and transient; to keep close to the
life beyond, that we may do the work
of our life here better; to know and
use the body as the servant of the
ruling spirit within, is to be harmo-
nious, well balanced, fit for long life
here, and ready for the higher life
when our earthly work is done.

The balance of body and brain, and
the care of both by avoidance of ex-
cess in work or indulgence of appe-
tite or passion, is a good lesson, which
the world is beginning to learn. The
balance of soul and senses, of every
faculty of the mind and every endow-
ment of the spirit, the use of intuition,
as well as of logic and induction, a
realization of the splendor and beauty
of man's relations to the heavenly life
and of his soul's kinship to the Infinite
Soul, the culture of love and duty as
well as of knowledge and power—
these make up the harmonious man
and woman, full of years and wisdom,
reaching toward perfect culture, ready
for every good word and work here,
and ripening for greater work here-
after.

INGERSOLL ON VIVISECTION.

This last and greatest infamy of
remedial practice has called out the
following letter from Col. Ingersoll:
Philip C. Peabody, Boston, Mass.

My Dear Friend—Vivisection is the
legislation—the hell—of science. All
the cruelty which the human—or,
rather, the inhuman—heart is capa-
ble of inflicting, is in this one word.
Below this is no depth. This word
lies like a coiled serpent at the bot-
tom of the abyss.

We can excuse, in part, the crimes
of passion. We take into considera-
tion the fact that man is liable to be
caught by the whirlwind, and that
from a brain on fire the soul rushes
in a crime. But what excuse can in-
geniously form for a man who deliber-
ately—with an unaccelerated pulse—
with the calmness of John Calvin at
the murder of Servetus—seeks, with
curious and cunning knives, in the
living, quivering flesh of a dog, for all
the throbbing nerves of pain? The
wretches who commit these infamous
crimes pretend that they are working
for the good of man! that they are
actuated by philanthropy! and that
their pity for the sufferings of the hu-
man race drive out all pity for the
animals they slowly torture to death.
But those who are incapable of pity-
ing animals are, as a matter of fact,
incapable of pitying men. A physi-
cian who would cut a living rabbit in
pieces—laying bare the nerves, de-
nuding them with knives, pulling
them out with forceps—would not
hesitate to try experiments with men
and women for the gratification of his
curiosity.

To settle some theory he would trifle
with the life of any patient in his
power. By the same reasoning he will
justify the vivisection of animals and
patients. He will say that it is better
that a few animals should suffer than
that one human being should die; and
that it is far better that one patient
should die, if through the sacrifice of
that one several may be saved.

Brain without heart is far more
dangerous than heart without brain.

Have these scientific assassins dis-
covered anything of value? They
may have settled some disputes as to
the action of some organ, but have
they added to the useful knowledge
of the race?

I know that good for the human
race can never be accomplished by
torture. I also know that all that has
been ascertained by vivisection could
have been done by the dissection of
the dead. I know that all the torture
has been useless. All the agony in-
flicted has simply hardened the hearts
of the criminals, without enlightening
their minds.

It may be that the human race
might be physically improved if all
the sickly and deformed babies were
killed, and if all the paupers, liars,
drunkards, thieves, villains and vivi-
sectionists were murdered. All this
might, in a few ages, result in the pro-
duction of a generation of physically
perfect men and women; but what
would such beings be worth—men and
women healthy and heartless, muscu-
lar and cruel—that is to say, intelli-
gent wild beasts?

Never can I be the friend of one who
vivisects his fellow creatures. I do
not wish to touch his hand.

When the angel of pity is driven
from the heart; when the fountain of
tears is dry, the soul becomes a ser-
pent crawling in the dust of the desert.

Thanking you for the good you are
doing, and wishing you the greatest
success, I remain, yours always,

R. G. INGERSOLL.

MARRIAGE SUPPER OF THE LAMB—B.
F. French. Book of Revelations explain-
ed. Cloth, 25 cents.

SEEN AND UNSEEN.

By Lilian Whiting.

NUMBER SIX

Clairaudience is probably a more common faculty than is realized. It is much more easy to fancy one's self under an illusion as to a sound rather than as to an object seen. That is, if a man sees a certain thing he is perfectly sure of it, as a rule, and all the doubts of others can not take from him the conviction of the vision; but he is very apt to ascribe a sound for which he can not account to some fancy. The clairaudient hearing is not an audible sound, either, but is borne in on the inner sense in a way almost impossible to describe to those who have not experienced it. A poet has said

"Silence is vocal if we listen well," and there may be a more literal truth in the words than has been realized. The term "going into the silence" may hold the deep significance of being able, by virtue of excluding all external sounds of the physical world to hear, by the inner sense, the voices of the Spiritual world. Then, too, one may cultivate this faculty to a constantly increasing degree by living in the Spiritual world. And how? Is it not by living the life of the spirit, the life of good thoughts, of harmonious thought, of peace and uplifting happiness? It is a most hopeful thing to make up one's mind, once for all, that there are certain things he must do. Not that he merely feels that he ought to do and that sometime and somewhere he will; but that he must now, in the present day, the present hour. The first of these requisites is self-control, and in its larger sense of control of thought, of deed, of all that goes to make the quality of life, it comprehends all the rest. The acquirement of self-control in anything like a complete and perfect sense would be the achievement of a lifetime; and the control of all the finer forces of nature would then be acquired also. That Jesus could control the elements was because he had achieved complete self-control.

The control of one's thought is the most important of his life. If parents and teachers understood the vital importance of teaching children to hold this right control over their thoughts the regeneration of the nations would be at hand. For "as a man thinketh, so is he." Out of the heart are the issues of life. Let one learn to refuse to admit wrong thoughts into his mind and he will thus preserve himself from any danger of consciously wrong actions. Evil thoughts do not always externalize themselves in evil deeds; but if there were no evil thoughts at all there never could be evil deeds. But all phases of wrong thought—the evil, the discordant, the depressed, the anxious or "worrying" tendency, or the merely idle and purposeless thought—all this class of mental action is not only of a lower moral order, but it is of a debasing intellectual order. All wrong thought is of the destructive and not of the constructive order. It is not a creative force. The creative energy is love. All that goodness, good-will and generosity and consideration which is comprehended under the term love is of the order of creative forces. The evil forces disintegrate and destroy; the good forces build up. Evil in its very nature is decay; the good persists.

One should, then, set it down as an unalterable law of his life that he will never, on any conceivable occasion or

provocation, allow evil thoughts in his mind. By this one does not mean that he shall not recognize sin. It would be a poor kind of life that would not discriminate between vice and virtue. But while recognizing the sin, one should desire to aid the sinner; to help him to a truer and better life. All the thoughts of envy, self-love, jealousy; all discordant and inharmonious and fretful or irritated thought must be absolutely exterminated from the mind, and it must be done—not in some vague future, but now, today. It can be done. One of the best ways to expel the evil is to bring in the good. If one finds himself irritated and impatient with another, go and do him a kindness, and presto! all the irritation and impatience will flee of itself.

Now this control of one's mental life—the control of thought—is the very first essential of achieving that harmony and elevation of life in which is developed that faculty of inner hearing, or of clairaudience. One can not live the life of the spirit until he learns to control his thoughts. He can not dwell on the spiritual plane until he learns to live the life of the spirit. A mind at peace, full of outgoing sweetness and love, is fitted to receive and recognize these high communications. Of course in this human life of ours we are not always at our best nor at our worst. We desire to live on the higher plane and to live the better and the nobler life and we do so—part of the time! Now if we can live on the higher plane and live the life of the spirit one hour out of the twenty-four, why can we not the other twenty-three? If we can do so one day out of the seven, why can we not the other six days? Annoying and irritating things happen? Of course. That is a part of our spiritual discipline. How is one to achieve the grace of patience if his patience is not taxed and tried? How is one to acquire the habit of serenity, unless he is educated to it by annoyances? To be serene and at peace when everything is delightful is no special virtue; it is when things are the reverse of delightful that the quality is best cultivated.

It would sometimes almost seem as if the believers in the Spiritual faith, of all others, had the most potent aids, the most wonderful encouragement, to live the life of joy and peace and love. To know, as we do know, that the Spiritual world is now and here, and that we are now Spiritual beings whose life is not broken or changed in its purpose by the event of death; to know that the unseen world interpenetrates the world of the seen; that our friends there are only more closely and tenderly our friends and companions than was possible here; to know that every advance we make in Spiritual achievement draws us into higher and more perfect conditions of life, and that material losses and crosses are of very little significance in this world of spirit in which we are living—to have this realization is to have the utmost stimulus aid.

Living on this plane of peace and sweetness and good will the inner sense will more and more recognize the voices in the unseen and the communication by clairaudience may become largely universal.

LILIAN WHITING.

The Brunswick, Boston.

APOSTROPHIC.

We live in this brief space of time for eternity. Eternity, can we comprehend the meaning of eternity? that never-ending time so vast, so great, with no limit. When we are moving—traveling here, looking on the distant panoramas of God's beautiful land, as we see hills and sleeping valleys, beautiful trees, and all animated with messengers of his love, the birds and flowers, all living this life out; and for that we are put here. Be it for what we know ourselves, but we hear a voice, it comes to us all; it is to prepare for eternity—this never-ending time. Oh space, oh space, oh the realm above, illimitable space, and yet the whole way seems filled with souls calling to us, up! up! on! up! is the guide to lead us on. All the same road, though so many paths. All pushing against the relentless, resistless tide of waters, ever lashing and falling. Ships coming here, and ships going there! All gliding, sailing, swifter, closer together. A crash! The lives of those one brief moment before so beautiful, the lives of those who were a mother's treasure from cradle to manhood, are taken; for what? For the tyranny of what they call government, in this beautiful world where everything should be free. Lifetime, oh lifetime, from the baby to the man; filled with courage, filled with what they call patriotism, love of country, carried away by this inevitable destiny that carries us all, destiny so unscrupulous, such a tyrant in this old world of ours, domineering the pilots beyond, and, like the flakes of snow that fall from the clouds not knowing where they go. And yet I see the paths now brightening! Oh there are so many and they are so bright! We all are coming closer to the paths, and there we meet with flowers and beautiful trees waving, and we go on surprised to find that after all there is only one way, only one way for us all to live once more, and that everything, the great eternity, no longer is a surprise, but one joyous dream realized, of bliss, of joy forever. Oh immortality, what art thou? After all, the cloak—the garb—that we all must wear, the destiny, the cross, the rod we seem to pass under, is but strengthening us, cleansing us, purifying us until we turn around and smile at what we considered mountains of trouble, and we feel at last the medicine was best, was what we needed to purify our hearts and souls, to fit us for this beautiful time, this eternity, this forever, this dwelling together in bliss, in happiness, so restful, forever and forever.

MRS. E. CUTLER.

LITERATURE AT THE JUBILEE.

Every institution is known more or less by its literature. Therefore publications relating to Spiritualism would be a very interesting and instructive feature to have at the semi-centennial celebration to be held at Rochester, N. Y., the last week of May.

Will not every Spiritualist, author and publisher of Spiritualist literature assist as far as possible in getting such a collection? The N. S. A. has a large library of such works, though not complete, so that donations to this proposed collection could, after the jubilee, be added to that library. Those who will donate or loan can correspond with the undersigned stating what they have.

FRANK WALKER,

General Manager, Hamburg, N. Y.

—When finished with this sample copy and you have taken down the address for your subscription remittance, pass the paper to another friend of the cause.

TRUTH THE UNIVERSAL SOLVENT.

From far-off India comes the following clear cut advice on the duties parents owe to their children, which is taken from *The Harbinger*, an exchange published at Lahore, Punjab, India.

"It is well known to all educated people that grown up persons have some duties towards their children. Their first duty is to bring up their children well. Proper training is necessary from the very childhood. They should not waste time in dillydallying and in decorating their children. There are books which give the details of the treatment of children, such as Dr. Allison's essays. If you are unable to read them, go to your true well wishers, and ask their advice. Don't think that what was required of you was done when a child is produced. Better to have no children than to leave them miserable in the world. Remember, good and wise children are the pride of parents. There is no joy in the world equal to that of having a learned and virtuous son. Then it is your duty to give him proper education. Teach your sons and daughters how to speak with all persons, how to sit in meeting and how to spend their time. Don't treat them like so many little rascals, which they really become by maltreatment. Treat them honorably and they behave themselves like polished people. Take care that their dress is neat, rather than gaudy and uncomfortable. Rear them up to be beautiful. The boring of the ears and nose for gold rings is barbarous. No ornament is so beautiful as their clean body, combed hair and neat dress. Never abuse them. Don't beat them, if possible. Always engage them in some work, whether study or exercise. Remember an idle brain is the devil's workshop. You have a great responsibility in having a wife and children. Make them your equals."

LIGHT OF TRUTH TRACTS.

No. 1 contains Essays on Psychical subjects. Price 10 cents each, or \$1.75 for 25, \$2.50 for 50, and \$5 per 100. Postage free. No. 2 contains Marlon F. Ham's Sermon on Spiritualism and Dr. Duryea's Interview on Mediumship. Price of these 5 cents each, or 25 for \$1; 50 for \$1.50, and \$2.50 per 100. Postage free.

No. 3 contains an address on the "Uses of Woman's Beauty," delivered before the Manhattan Liberal club of New York by Miles Menander Dawson. Price 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.

LIGHT OF TRUTH PUB. CO.

THE CONTENTS OF IT.

The following is a table of the contents of Professor J. S. Loveland's Essay on Mediumship:

Introduction.

A Talk With the Reader.

Chap. 1—What is Mediumship?

" 2—The Nervous System the Base and Instrument of Mediumship.

" 3—The Mediumistic Status.

" 4—Preliminary Considerations and Queries.

" 5—How to Become a Medium.

" 6—How to Become a Medium —(Continued).

" 7—Healing Mediumship.

" 8—The Subconscious Selfhood.

" 9—The Higher Mediumship.

" 10—An Appeal to Spiritualists.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

The World of Psychics and Liberal Thought

A book entitled "The New Testament Church," by the Rev. W. H. H. Marsh, is out. This author combats what nearly every other denomination than that of the Baptists has been believing and teaching during eighteen hundred years. He teaches that the idea of an Old Testament church is nothing but a fiction; he says there was a patriarchal family—a Hebrew commonwealth—the government of which throughout several modifications from the exodus to the destruction of Jerusalem was theocratic and of which the Mosaic law was the ecclesiastical and civil constitution, but that there is no evidence of an Old Testament church—"the theory is a fiction." In his view likewise of the "Abrahamic covenant and its relations to the constituency of the New Testament," Mr. Marsh claims that no greater mistake can be made than to believe that circumcision was a national badge of national distinction. He claims that it was simply emblematic of purity, of a renewed spiritual character, but that it passed away and was forgotten with the cessation of the Mosaic dispensation.

A fellowship for women has just been created in the American school for classical studies at Athens.

In a notable discourse on "Spiritual Healing as Seen From Orthodoxy" the Rev. R. Heber Newton, D. D., rector of All Saints' church, New York, had the following to say: "Tear away from the sufferer the terrible, trembling picture of himself and give him a picture of health, and you will probably cure him. There is always a tendency to exaggerate new thoughts. To possess this unconscious feeling of health and energy you are in a way to renew yourself. Jesus in His healing recognized a spiritual force. Will touched will and spirit breathed spirit, and the man became a new man inwardly before outwardly. Occupy yourself with thoughts of virtue, of goodness and desires for goodness and you are in a way to be born again. How is the secret of Jesus to be known? He came not to teach philosophy. He but suggested it. By feeling ourselves we know something of Jesus. What we call matter, what is outwardly real, is but the result of the reality within. This is almost as old as philosophy itself, as seen in the conception of the universe as an interpretation in the terms of the mind. Science is converging toward the thoughts of art, literature and religion, facts are receding into form. Free men we are; free from the terror of matter and the flesh. Jesus drew His disciples unto Himself, trying to make them one with Him. He answered Philip's thought of 'Show me the Father' with asking him if He has not been with Philip long enough for that. In the consciousness of Christ was the very being of God. And what was true in Him was to a limited degree true of all men. Christ bade this disciple: 'Be you also perfect. You and I are made in the image of God. As I approach the recesses of my being I see in the holy of holies, God. My being is the being of God. I know of no other than He who from the beginning has said: 'I am.'"

J. Allen, Hon. Secy. Spiritualists' International Corresponding society of England, has removed from 115 White Post Lane, Manor Park, Essex, to 76 Chestnut avenue, Wood street, Walthamstow, Essex, England.

The St. Louis Post Dispatch concludes a notice of Mrs. Carrie E. S. Twing and her work in that city thus: "Mrs. Twing is a matronly appearing lady of unmistakable attainments and refinement. She has an uncommonly fine brow and light blue eyes. Her features retain considerable comeliness. She speaks earnestly and convincingly. She impresses one as reverently believing that spirit communication is possible. She says it is not a belief, but a certainty. She is a conservative Spiritualist. She does not denounce churches. She takes a sympathetic interest in them. She is active in W. C. T. U. work, and lectures on other subjects, being on the road most of the time. From here she will go to Massachusetts.

If you want to keep up with the war news from a Spiritual standpoint, subscribe to the Light of Truth.

The Light of Truth, published at Columbus, O., is accomplishing a good work in the Spiritualistic field. We admire it for its plain, straightforward way of calling things by their right names. A few more Lights of Truth would be of great advantage to the cause in these United States.—The Dawning Light.

Rev. Hawthorne recently said "the sentence of God against woman still lives in this age, and the guilt necessarily lives with it." Whereupon the Woman's Tribune is moved to remark: "This makes us think that it is high time for Part II of the 'Woman's Bible' to appear. Mrs. Stanton says it is not safe to leave the intentions of the Heavenly Father, any more than those of the Revolutionary Fathers, wholly to masculine interpretation. We may be quite sure that women commenting on the Bible will not find women's degradation inculcated there, or if they do will find that it was due to men's misinterpretation of the Divine intent."

"There is only love; all else is changeable; but 'love never fails.'" It is God in Man and Man in God. This word is the Only Begotten of the Father.—Shelton.

It is said that Queen Victoria has a strong leaning toward Spiritualism, and this in spite of the fact that she is the head of the Established church of England, says the New York Tribune. Not that she believes in "spooks" or the slate writing practiced by the cult which claims to have communion with the dead, but she concurs heartily with the opinion that communion with them is possible. Her friendship with the late poet-laureate was said to be based on their mutual belief in the spiritual communication with the unseen world, and it is well known that the thought that her husband was near in every joy and sorrow has been a great comfort to her. Her sincere regard for Mrs. Oliphant, the novelist; Mr. Stead, the editor of "Borderland," and the late Dean Stanley, is said to be largely due to the conviction of all of them that the real life is the life beyond the grave, and that the departed ones are well aware of all that goes on in the earth life. On account of this her majesty looks upon a second marriage as a sin, especially if the first marriage has been a happy one.

A receiver has been appointed for the Theosophical Magazine.

Christian Science gets more blows from Christians than it gets from infidels.

Rev. Francis Byrne, canon of St. John's cathedral, Denver, Colo., writes in answer to an inquiry from a lady in Jamaica Plains, Mass.: "The good and intelligent women are largely in the majority among the women voters of Denver. Many of the most respectable ladies vote, and their influence for good is generally recognized. Equal suffrage has had no bad results in this city. It has had good results in closing many of the dens of iniquity, gambling and intemperance—evil resorts, public and private, that existed to the mental and moral ruin of young men and others."

By the first of June there will be completed the longest telephone line in the world—San Diego, Cal., to Nelson, B. C., a distance of 2,225 miles.

Patient (to Christian Science doctor)—I just dropped in to say I'm well. I kept thinking I didn't have a pain, and didn't. Will you please receipt this bill?

C. S. D.—Where is the money?

Patient—Oh, that's all right. Keep thinking you have it, and you will.—Brooklyn Life.

It is now claimed that Capt. B. F. Lee, formerly president of the Lake Brady Camp association, was murdered in his cottage at the lake and the body and cottage burned.

In the event of a Spanish invasion on account of a lack of coast defenses who shall be blamed? Echo answers, those congressional individuals who voted down such measures as were needed to defend this country from a possible attack by a foreign power. And what should be done with such? Echo answers, publish their names to their shame and disgrace that the people may know their enemies at home; for who knows but what another foreign power may have prompted them?

JUBILEE OFFICE IN ROCHESTER. MORE ABOUT THE ART DEPARTMENT.

My last plea has been productive of good, but not as much as it should. We want some paraffine casts of hands or feet, more automatic writing and drawing, paintings, fine slate writings, relics of prominent workers and pictures of old time workers.

Will some one send at once pictures of Warren Chase, E. V. Wilson, S. B. Brittan, in fact any of the old workers, and just remember that your own ought to be in the list of public workers. Many of the most prominent public workers of the present day have failed to send their pictures. If you don't send them, don't blame the manager of the jubilee or the superintendent of this department if they are not on exhibition.

During the past week I have written to officers of campmeetings who have not sent views of their camps. I do not know the names of all officers so can't write to all camps. Send the pictures at once.

The Art Department is going to be fine if working for it will make it so, but as only about one letter in twenty-five that is written to a Spiritualist from this office receives a reply, it entails a great deal of work to achieve the result desired.

Notwithstanding this disadvantage we have some fine works of spirit power and will show some things that will be of great interest. We have the promise of a gold bracelet that was presented to Kate Fox by Horace Greeley in 1856; also original pictures, "daguerreotypes" of the girls; have two rings turned out of solid pieces of

wood that were put together by spirit power; paintings and drawing that were made while the medium was securely blindfolded, with from ten to twenty pieces of wet cloth tied on securely; recognized spirit photographs; pictures of many prominent workers of the past and present; copies of the earliest pamphlets published in the interest of Spiritualism; bound and unbound volumes of the Spiritualist papers published in 1849 and later; all manner of articles produced by the aid of spirit power, among them being some elegant feather flowers, books, pamphlets, views, statistics showing the remarkable growth of Spiritualism and dozens of other things.

Have you sent anything to help it? A slate, a scrap of automatic writing, a picture, a little cash, anything to aid this, the greatest movement in the history of Modern Spiritualism? If not, do so today. Don't wait over night, but look it up at once and report.

May 1st the office will be opened in Rochester. Then all information can be given from there.

Address after May 1st, Rochester, N. Y.
W. H. BACH,
Supt. Spirit Art Dept.

SAD FATE OF CAPT. B. F. LEE,

From Kent and Ravenna, O., April 21st, came to Cleveland the sad news of the death of Capt. Benjamin F. Lee—burned to death in his cottage at Lake Brady—also the destruction of the adjoining cottage owned by Thos. A. Black of this city. As the newspapers had it, "the bones and ashes of the unfortunate man was all that was found in the ruins."

The cause of the catastrophe is so far unknown. The coroner thinks that Mr. Lee was taken with a fainting spell, fell to the floor, overturning the lamp on the table, which set fire to the cottage. Others think he was murdered, and some that he suicided; the former theory so far is the most probable.

The Cleveland World of the 26th inst. had a long sensational account of his probable murder whatever the origin of the catastrophe that so suddenly closed Lake Brady's ex-president's earth life, his many friends, acquaintances—yes, even enemies, will be pained to learn of his tragic taking off.

Capt. B. F. Lee, formerly Sandusky county prosecuting attorney, was the promoter and organizer of the Lake Brady company in 1892, the one time prosperous Spiritualist campmeeting grounds, being widely known throughout Ohio, Pennsylvania and other states, and a large circle of friends will regret his untimely and fearful death. The cottage seemingly has a fated history. It was originally built for Mrs. H. S. Lake, the well known speaker, surrendered by her to the Lake Brady company, afterward sold conditionally to Captain Lee, the company soon after becoming bankrupt. Now the cottage is entirely destroyed, its ruins remaining as a grim reminder of the uncertainty of life and all things temporal. It is very doubtful indeed if a campmeeting will be held at Lake Brady this season. The financial clouds that have hung over this Spiritualistic camp ground for the past year or two have not "rolled by," in fact, they seem to grow darker. It is to be regretted, after the very bright promise of the first few seasons of its career, that Lake Brady camp ground should be in danger of being lost to the Spiritualists of the state, to say nothing of the pecuniary losses of those who aided so liberally with their money.

THOMAS LEES,
Cleveland, O.



THE NEW FORCE.

Liquid Air and Its Phenomena.

Liquid air is intensely interesting to every scientific man. It is more so than the Roentgen ray. It is the most theatrical thing in chemistry at the present time.—Prof. C. E. Pellew, Department of Chemistry, Columbia University.

Liquid air now comes forth as the greatest wonder of the century. The whole scientific world stands amazed at the achievement of a New York inventor, Charles E. Tripler. He is the first man to produce liquid air in quantities sufficient for practical use.

Scientists have long known that liquid air could be made. But up to 20 years ago it cost \$1,000 to make one drop of it. Mr. Tripler has demonstrated that he can make one gallon in eight minutes at a cost of 60 cents a gallon.

But what is liquid air, and to what uses can it be put? It is ordinary air compressed to 1-781 of its normal bulk and reduced to a temperature of 320 degrees below zero.

It has an expansive power of 2,000 pounds to the square inch. It has a latent force 100 times greater than steam.

As a motive power it is believed to be superior to steam, electricity, compressed air or any known force in nature. As a medicine it is regarded as the most powerful tonic ever discovered, exceeding even ozone and oxygen. The Light of Truth referred recently to the new force, and now presents some additional experiments which, with accompanying illustrations from the Scientific American, will give our readers a good idea of it. These experiments are largely those of Olzewski, Tripler and Dewar.

Prof. Dewar invented a double walled glass bulb, in which between the walls a high vacuum is formed (see Fig. 8). In this the air will last five or six times as long as in an ordinary packed dish. Indeed, it lies practically quiet without boiling, while

in an open dish (see Fig. 9) the boiling is quite violent, and very soon the walls are covered with ice frozen from the moisture of the air. This is doubtless the coldest free liquid that has ever been produced. Its boiling point at the ordinary pressure of the atmosphere is -191°C .

The possession of a large quantity of a liquid at so low a temperature makes it possible to perform many experiments of a very startling and marvelous character. When a dishful of the liquid air is dipped from the can it boils so violently that drops of it are projected to quite a distance. This continues until the dish is cooled to the temperature of the liquid, when it becomes quiet, simmering gently. In this condition it is turbid, containing solid portions of carbonic acid and possibly ice. These may be filtered out through filter paper, and the liquid is seen to be of a delicate shade of blue, clear as water.

If the liquid be poured upon a block of ice, it bounds off like water from a hot stove. The ice at the freezing point is 344°F . hotter than the liquid air—a distance of 132 degrees greater than separates boiling water from ice. We can not comprehend it any better than we can comprehend the space which separates us from the sun. Although so cold, the hand may be dipped into the liquid or the liquid may be poured into the hand without producing much sensation, since the heat of the hand evaporates the liquid so quickly that a layer of vapor is formed around the hand; in other words, the liquid is thrown into a spheroidal state with reference to the hand. If, however, contact does take place between the skin and the liquid air, a most serious burn results.

Fig. 4 shows a copper tube 2 inches in diameter, with walls one-eighth of an inch thick. On pouring a couple of fluid ounces of liquid air into the tube, and driving a wooden plug firmly in with a hammer, it is driven out almost immediately, and with such violence that boards overhead are indented by it. About 100 cubic feet of air are compressed into one gallon of the

liquid, occupying 231 cubic inches. The liquid therefore occupies but 1-748 of the space filled by the gas at first, and on returning to its gaseous form at atmospheric pressure it must expand to 748 times its volume. The enormous pressure produced in this transformation is thus apparent. It would scarcely seem to be possible to construct apparatus in which it could safely be stored, and allowed to come to atmospheric temperatures.

Fig. 3 shows the effect produced upon iron by reducing its temperature to that of liquid air. An ordinary tin dipper placed in the liquid and allowed to cool till boiling ceases becomes brittle and breaks like glass upon being struck against a table or thrown upon the floor. Copper and platinum, on the other hand, remain tough at the lowest temperatures. The tensile strength of iron would be increased very greatly by cooling.

Fig. 7 shows a dish of liquid air in which a rubber ball is floating. It will be noticed that the vapor flows over the edge of the dish, not rising in a cloud from it, as does steam, since it is much heavier than gaseous air at ordinary pressures. This vapor presents the appearance of a cloud of steam and would be easily mistaken for it. The chill which the hand receives on being exposed to it would, however, quickly convince one of the difference. When the rubber ball has been cooled to the temperature of the liquid it becomes exceedingly brittle, and on being thrown against a wall flies into many pieces. A very curious effect produced upon a billiard ball or other article of ivory by cooling it to the temperature of liquid air has not been explained. On exposing it to the arc light for a few seconds and viewing it immediately in a darkened room it shines with a brilliant green phosphorescence. It is possible that many other substances, such as eggs and bone, may be found to possess the same property. Whisky and alcohol are frozen with little difficulty by means of this liquid. It is a curious experiment (see Fig. 12) to hold a tube in which is liquid air in a glass of

whisky, which in a few minutes becomes frozen solid. On warming the outside of the glass the solid whisky may be removed, and we have a whisky tumbler composed of whisky itself.

A jet of carbonic acid directed into a dish floating in a glass of liquid air (see Fig. 13) is immediately frozen and forms carbonic acid snow, in the open air, which, upon being placed upon a table, passes into the gaseous state without melting. A jet of steam directed into a glass of the liquid air causes a violent evaporation of the air and condensation of the steam, so that a cloud of particles rolls away from the dish, but in a remarkably short time round hailstones of the size of peas will be found floating quietly in the liquid air. They have cooled from -212° degrees to -312° degrees Fah. in the short space of a few seconds. Consider how much heat they have given up. The heat of evaporation of water is 967° degrees Fah.; 212° degrees more to zero; 144° degrees given off in freezing and 312° degrees more in falling to the temperature of liquid air; 1,636 degrees is the grand total. Eighty degrees per second would be a moderate estimate of the rate of loss. More remarkable still is it to see the air of a room condense upon the sides of a tube in which liquid air is boiling in a vacuum.

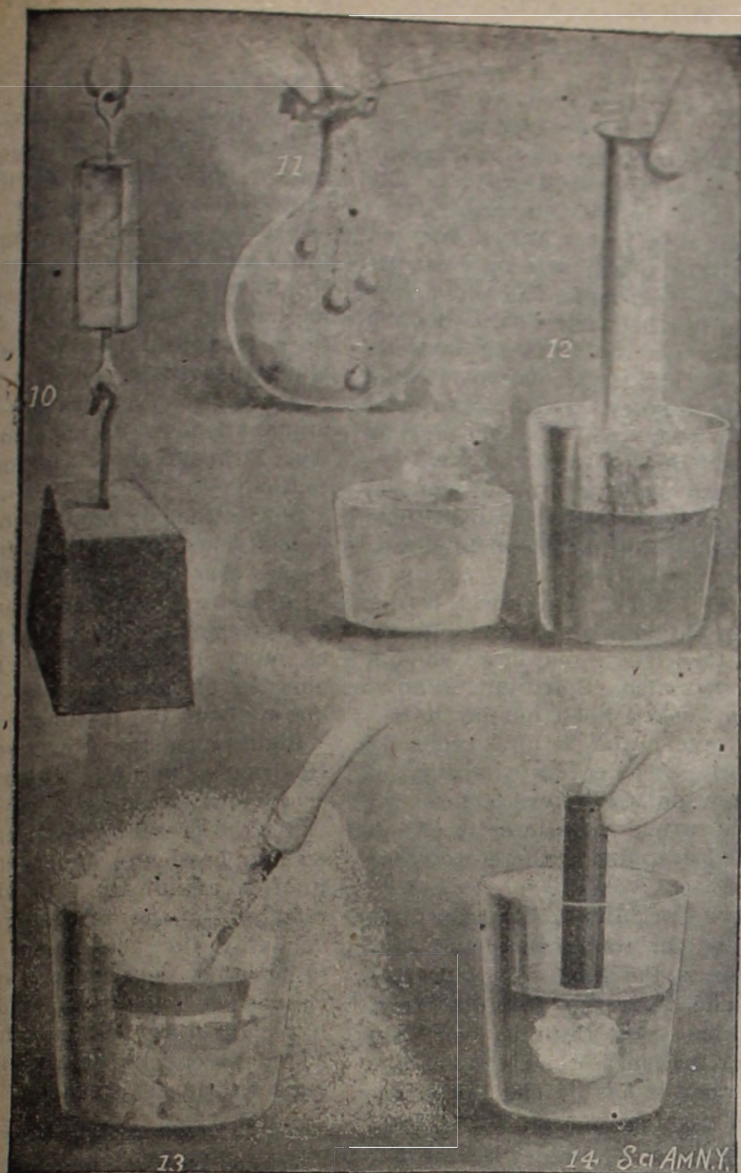
A most striking experiment has been designed by Mr. Tripler, as were many of the experiments which have already been described, to show the tensile strength of frozen mercury. Fig. 10 illustrates this. Into a paper dish is poured a quantity of mercury. Into the ends of the dish have been inserted a pair of heavy screw eyes. If this dish is placed in a basin of liquid air the mercury is quickly converted in to a solid, since its freezing point is relatively high, 30 degrees below zero. Now this, suspended in the manner shown, will support a heavy weight for a long time. A block an inch square in cross section will not melt under 20 to 30 minutes.

Possibly the most striking experiment is this; A quantity of liquid air is poured into a tea kettle, and the kettle is set over a hot fire of coals; the liquid air evaporates and shoots in streams from the spout of the kettle in a straight column to the height of three to four feet—a sight which Watt never dreamed of. While this is going on, if a glass of water is poured into the kettle, it will be found to be frozen in a very short time; and if the kettle is removed from the fire, its under surface is found to be covered with the carbon dioxide of the fire frozen solid within a couple of inches of the redhot coals.

All the experiments usually performed in illustrating combustion in oxygen may be performed with heightened effect by means of liquid oxygen, separated from the nitrogen in the manner already described. A piece of sponge, saturated with the liquid oxygen, when touched by a taper from a safe distance, explodes with violence and is blown into fine shreds (see Fig. 6).

A most beautiful experiment is shown in Fig. 5, in which a newspaper crumpled into a roll has been saturated with liquid air and is set on fire at one end. It burns with violence, but not so rapidly as in the liquid oxygen.

An electric light carbon may be heated to a red heat at its tip, and then plunged vertically into a deep glass of liquid oxygen, as in Fig. 14. A singular combustion occurs. The heat of the carbon evaporates the oxygen in its immediate vicinity, and the carbon burns with great brilliancy and violence, forming carbon dioxide



which is largely frozen in the liquid air before it reaches the surface and falls back to the bottom of the dish, so that the combustion is maintained and its products retained within the dish.

Of course matches will be relighted, a piece of paper take fire or a cigarette burn if a spark remains in any of these, upon exposing them to the oxygen in the glass of liquid oxygen. Fig. 2 shows the mode of igniting a steel pen or watch spring in the liquid oxygen. It is only necessary to stick the point of the steel into a match and light it, to furnish a sufficient heat to communicate the fire to the steel, when it burns with the same brilliancy as in the ordinary experiment.

Fig. 11 shows a very brilliant experiment. A large flask, 10 or 12 inches in diameter, is filled to the neck with water. Into the top of the flask liquid air is poured. This at first floats, since the specific gravity of liquid nitrogen is 0.885; but as the nitrogen boils away, leaving the oxygen behind, the drops of oxygen begin to sink into the water, since its specific gravity is 1.124. As these drops sink they are partially turned into vapor, which of course tends to rise through the water. This action communicates a rapid whirling motion to the oxygen, and drives it back again. This may be many times repeated, giving a very beautiful exhibition, since the drops of oxygen may be as large as an inch in diameter.

The magnetic character of liquid oxygen can be exhibited on a large scale in the manner shown in Fig. 1. A test tube with a side tube is filled with liquid oxygen, and a cork inserted. The side tube allows free evaporation to take place. This is then suspended, as shown, by a sling. If an electromagnet be brought near the end of the tube, the tube swings toward and adheres to the pole of the magnet just as if it were a piece of iron. This is, perhaps, the first adaptation of this experiment for exhibition on a large scale.

"NO CRIME TO STEAL BREAD."

A Chicago paper heads a section of a letter from Paris, "No Crime to Steal Bread." The letter says in substance that a magistrate at Chateau-Thierry recently rendered a decision which promises to revolutionize the criminal code of France, the incident having been taken up by Clemenceau and others as a weapon against the ministry and President Faure.

A woman was brought before the magistrate on the prosecution of a baker for having stolen a loaf of bread. The evidence adduced showed that the woman, the mother of a young child, had been thirty-six hours without food. She asked for a loaf of bread for her child, was refused, and took it. The magistrate discharged the woman, stating in his sentence that, under certain conditions, such as those of extreme destitution and hunger, the theft of a necessary of life is not a criminal act.

Clemenceau tries to make a point against the government thus: "Society says find work if you can, and if you can not, find help—without asking for it, however, for mendacity is prohibited by law. If you find neither work nor help, there are only two solutions: to be rich or die. You can see, therefore, that it is not easy to please everybody and the government of Felix Faure, to say nothing of Providence."

The decision of the French magistrate was just and right. A person in a starving condition has a moral right and should have a legal right to take so much food as is needed to save him from death by starvation, wherever he finds it. This is, and for centuries has been, the teachings of the Roman Catholic church, whose spiritual empire numbers hundreds of millions of souls. The teaching has its foundation and reason in the doctrine of the brotherhood of man. It is justified by the best impulses and the noblest sentiments of humanity. It is enjoined by the precepts and by

the example of the founder of the Christian religion. It would never have been questioned in Christendom, in any enlightened community, except under the influence of an abnormal commercialism which puts property above persons, money above men, worldly gain above goodness, wealth above the public weal.

Man is superior to his incidents; human life is more valuable than that which sustains it. Therefore, say the teachers of the Catholic church, the starving man may reach forth and take food or other absolute necessities of life, whoever owns them, in order to save him from death. He must not take more, but so much, in dire distress, is his right. This, we repeat, is the teaching of the great authorities of the Catholic church, and in no other doctrine does the church show its moral superiority over the greed and heartlessness of the acquisitive and competitive spirit of the age, and vindicate its right to teach men the duties of life.

Some years ago a Chicago paper raised the question, has the starving man a right to take food to relieve his hunger? Many prominent clergymen were invited to give their views in answer to the question. The Catholic bishops and priests replied promptly and with no uncertainty, for they knew well what was the teaching of their church.

Other replies, especially those of the pastors of rich churches, who were influenced by the desire to please those who gave the largest checks in payment of their salaries, answered evasively, and some of them declared brutally that even "the starving should die rather than take that which is not their own." The common reply was that the man who would not work had no right to live—a general proposition which is unobjectionable in its application to those who are able to earn their bread, but not to those who from misfortune and infirmity are unable to toil, or are in a condition in which they must take from others or perish.

B. F. UNDERWOOD.

PROMINENT SPIRITUALISTS.

The constantly recurring question by new investigators as to the prominent personages who have given testimony in behalf of Spiritualism or have been known as endorsers of the same compels us to repeat this list from time to time. The latest revised of these still living is:

Sir William Crookes, A. R. Wallace, F. R. S.; Queen Victoria, Camille Flammarion and Prof. Schiaparelli, astronomers; Prof. F. H. W. Myers of London, Baron C. Du Prel of Munich, Rev. M. J. Savage, B. F. Underwood, Prof. Oliver Lodge, Florence Marryatt (daughter of the novelist), Miss Abby Judson (daughter of the Burmese missionary), Dr. J. M. Peebles, Judge A. H. Dailey of Brooklyn, Lillian Whiting, the authoress; A. Aksakow, Russian imperial councillor; Prof. W. F. Barrett of the Royal College of Science, Dublin; M. Sardou, playwright; Prof. James of Harvard, B. O. Flower founder of the Arena, Mr. Balfour, M. P.; Prof. Elliott Coues of Smithsonian institute, Parker Pillsbury, Hon. O. P. Kellogg, Dr. J. R. Buchanan, Andrew Jackson Davis, Prof. Fechner of the Leipzig university, Lord Dunraven of yacht fame, Wm. Stead, editor Review of Reviews; C. Varley and Wm. Edison, electricians; Gerald Massey, author; Dr. Baraduc (Count D'Aiglun) of Paris, Revs. Lyman Abbott and R. Heber Newton of New York, Rev. Marion F. Ham of Tennessee, Dr. Duryea of Brooklyn, Luther R. Marsh (law

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partner of Daniel Webster), Frank Carpenter, the artist; Elizabeth Stuart Phelps, Prince of Wales, Joseph Jefferson, Emma Thursby, James R. Keene, Marie Corelli, Lotta (Crabtree), Minnie Palmer, Eleanor Kirk Ames, Grover Cleveland, Empress Eugenie, and others.

Among a few of those passed over of whom testimony exists are Abraham Lincoln, Victor Hugo, Lord Brougham, Astronomer Challis, Wm. Thackeray, Wm. Denton, Robert Hare, Ole Bull, Prof. Zollner, Dr. Luys of Paris, Judge J. W. Edmunds of the New York supreme court, Sir Bulwer Lytton, Robert Dale Owen, Hon. J. R. Giddings, Edwin Booth, Mary Kyle Dallas, Alice and Phoebe Cary, H. W. Beecher, Harriet Beecher Stowe, Duchess De Pomar, Napoleon III, Frances Willard and others of note.

SERMONETTES.

A radical change in our environment and mode of living often proves a new lease of life, though having the appearance of an executioner on first realization that such a change is to be. If we knew prophetically what was in store for us many would die from fear to meet it. Nature governs wisely, though apparently blindly, but the latter constitutes its principle of justice.

Though language be controlled, the hidden emotions betray the true status of the soul to the sensitive.

If you want praise or need it as a stimulant you must give it. Your fellow man is a soul as well as yourself. Love can not be one-sided. So you can not take all and give nothing in return. Nature will not tolerate it. You must be modest or generous—either demanding nothing or reciprocating.

Between learning from our own experience and that of others, the former is the longer road to knowledge.

Selfish acts do not horrify the selfish; nor does crime the criminal. But to manifest horror and then commit an offence in the form of uncharity towards the selfish or criminal is equalizing the good in self by a like evil. Like revenge, it puts us on the same plane with the accuser.

Many need an awakening to their own consciousness. They are awake and yet in a dream. They know but can not define. An inspiration of the awakened is necessary to make them understood. Thus the value of education—schools for children and literature for adults—and he who is most willing to learn becomes the teacher or leader among his kind.

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THE WEDGE AND ITS WORK.

The great cry of humanity is the echo of Job's query, "If a man die, shall he live again?" The church on one hand, full of superstition, hide-bound and utterly impervious to the higher thought of mankind, a pseudo science on the other hand which flip-pantly and mockingly dismisses the urgent facts and truths of modern inquiry, constitute the two great wings of thought between which Spiritualism has forced its way for the purpose of bringing together whatever of value to the moving forces of true civilization they may contain, and seal for all future time the one essential truth of philosophy and religion, which is spirit communion.

Materialism, considered as a negation is unsatisfactory. There is something in men, educated as they are to look upon death as the end of consciousness, which rebels, and they ask how self-persuasion can induce a belief so monstrous while the eye of wisdom looks out upon the phenomena of nature.

The churchman, educated in like manner, but along different lines, can not fit the facts of his experience to the groove in which he lives, and he too is unsatisfied. And yet they both stand aloof from the Comforter, and while observing its divine work turn backward to the Jobs and the Thomases.

The Materialist descants upon the plumage of a bird of paradise, the remains of a post-tertiary reptile, or the formation of rock strata and periods of its place and growth. But he is dumb when a simple boy or girl touches a fragment of that fossil, a feather of that bird or a pebble from the sands of the earth's bowels, and reads the causes which pertain to their formation, their place in the catalogue of nature's museum and the purpose which called them forth. And this is the work of the spirit. It is called psychometry and belongs to Spiritualism. It is of the imperishable soul.

Materialists laugh at it and they tell us about the marvelous construction of the human body, so delicately, so minutely, so wonderfully planned and conceived that when we fully realize its mechanism we feel afraid to move lest it break and shatter to pieces around about us. All this they tell us is builded up of osseous and fluidic substances and chemical properties of our physical environment, earth, air, fire and water, and operated upon by vital nervous force, but they are mute when we ask them how Mollie Fancher, who has laid in bed 32 years, most of the time without food, with closed eyes and while her arms were rigid above her head, produced marvelous specimens of handiwork, reads the thoughts of her visitors, tells who and what is upon the

streets below on the broad bay without, or in the surrounding country, tells where her friends are and what they are doing. And this is the work of Spiritualism. It is God's answer to the Jobs and the Thomases.

The Jobs tell us that certain ganglia and laws of the brain formation, together with education, govern the thought and activity of the individual, just as the perfectability of a musical instrument determines the quality of the tones that flow from it by the musician's touch. But the Jobs are bereft of a word of adequate explanation when an uncultured medium stands before an audience of critics and answers without a moment's consideration the profoundest questions, and in turn propounds to her auditors questions they are unable to cope with. Still all this is the work of spirit. The churchman who believes that the beneficent being whom the man of Nazareth called Father and the fiend whom the ancient Jew called Jehovah are one and the same eternal God, will tell you that all this is the veriest bosh, that inspiration closed with the apostolic age, and what the nineteenth century can get of it must be wormed and extracted from musty creeds and the curriculum of universities. All the same the media of the Spiritual rostrum, the Lillies, the Richmonds, the Watsons, the Brighams, the Hagans, the Colvilles and the Howes, who know nothing about creeds and chains, hypocrisy and ecclesiasticism, are proving day in and day out the sublime inspiration which exalted the humble Jesus, and stand where he stood in the temple and do scourge the money changers and hucksters who make merchandise of holiness and confound the Scribes and Pharisees with their heaven-sent wisdom.

Here we have that evidence which establishes the supremacy and independence of mind over physical organization, of spirit over matter, of thought over arbitrary individuality. We may not grasp the subtle process of transference and interchangeability, but we do see the effect of it, and until Spiritualism is recognized as the center-staple philosophy of life, effects are all that can be grasped.

IN RE SHAKERS.

We print this week a timely review of a people but little known and less understood, but nevertheless an important factor in the movement of Spiritualism. It has always been known among the older Spiritualists that the Shakers originally possessed in their communities nearly, if not quite, all the psychical phenomena which later on were sent broadcast into the world and known as phenomenal Spiritualism.

Dr. Peebles gives a graphic and truthful pen picture of these pure and noble people, in many respects, as he says, the only true Spiritualists, ergo the true Christians.

The Light of Truth bespeaks a careful reading of Dr. Peebles' paper. There is a great suggestion in it for it opens up the social idea which is so strongly possessing those who perceive the mission of Spiritualism.

With some modifications perhaps the ethnic and social economy of the Shakers will yet become the foundation of the building epoch of Spiritualism. In this sense they may be said to be the evangels or heralds of the coming day, the New Time. We are not of those who look for any permanent betterment in the war now waged in the name of social and industrial reform until the cardinal principle of spirit communion, which is the open sesame to a common immortality, becomes incorporated in the woof and warp of the social grind.

A FAIR ESTIMATE.

The New York Herald of April 25th contained an editorial on Spiritism in which allusion was made to the oft-repeated statement concerning Queen Victoria's acceptance of Spiritualism. No one having ever denied it, The Herald says, we may, therefore, presume that it is true. And it goes on to say: "The queen was on intimate terms with Tennyson, and one pillar that held up their friendship was the poet's belief in rapid transit between the two worlds. It is, moreover, true that Dean Stanley, who also enjoyed the confidence of the queen, was strongly inclined toward the same belief. These made a kind of coterie, and the subject of Spiritualism has many a time been discussed in Windsor Castle."

"And why not? The world is big enough for thinkers of all kinds, for all sorts of theorists. Yes, large enough for vagabonds also. Spiritualism, however, has worked itself out of the region of vagary and is now generally considered a matter quite worthy of our attention. Whatever laurels it has earned them in spite of ridicule and jeers. Let it therefore enjoy itself."

The New York Herald is again to be commended for its fairness and candor. This is the kind of talk that counts, and it is the absolute truth. The posture of the thinking world toward Spiritualism is the right one and the fact that it has earned the attention of such a power as The Herald is due entirely to the course it has pursued with reference to the jeers and scoffs of the multitude.

It is to the credit of Queen Victoria, as it is to the credit of every other human soul, to acknowledge and live the truths of Spiritualism. And it neither lets nor hinders the truth if they acknowledge it or not. Like the sunlight, Spiritualism sheds its rays of promise and love upon all mankind, irrespective of their posture toward it. Victoria, like all others, came to Spiritualism because she was ready for it. All men find Spiritualism by seeking for it, the first step in the path being that which compels them to seek for themselves. Having found themselves, they are henceforth in line for the philosophy of Spiritualism.

SOUL PRESSURE.

There never was a time when the pressure of the soul forces of the world equalled that of the present. The question uppermost is, are religion, and peace, and conquest over sin to be looked for in the externals and forms by which society is governed? And the answer is, no.

To each conscious soul the analysis at last resolves itself down to the individual, the universal intelligence revolving around it. Whatever of peace and power and goodness there is must come from within. Humanity is being driven to this and as a consequence the imperious soul is rising to take its own. This among the enlightened. True it is that this pressure is unknown among the masses. The masses are slow to see above the swamp line of their time. There will always be the mediocre. But these do not control nor subserve. They follow. Hence the teacher. Hence the strong arm above the waves. Knowledge is not a reservoir, it is a cell. Soul pressure alone squeezes the cell and extracts the honey, the Word. And soul pressure is within. Books and schools should not be eschewed, but they are non-essentials. The essential thing to have is a soul, to feel, to thrill, to command. Other things come around.

SPIRITUAL SCRAPS—25cents.

DR. HODGSON AND THE ENGLISH CRITICS.

We learn from Light that London critics are frantic over the late publication of the Society for Psychical Research containing Dr. Richard Hodgson's report of seances with Mrs. Piper. "Most of the critics," says Light, "seem to be absolutely unable to be fair," and it goes on to cite The Daily News as grossly misrepresenting the method of dealing with Mrs. Piper. On general principles it is safe to conclude that what one sees in a newspaper of a critical nature concerning Spiritualism or its phenomena, is not true, although there are honorable exceptions.

Our esteemed English cotemporary is hasty, we think, in asking even for "some gracious, or even decent signs of a desire to be fair" when alluding to professional critics, who know about as much concerning the nature and purpose of psychism as politicians know about the decalogue.

Light gives the exact words of Dr. Hodgson's verdict, which is a temperate and exceedingly important one:

"At the present time, I can not profess to have any doubt but that the chief 'communicators' to whom I have referred in the foregoing pages are veritably the personages they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism."

MOTHERS, LET THEM GO.

The office of motherhood is besieged these days. Besieged with the grim messengers of anxiety and uncertainty.

The heaviest burdens of war fall on the mothers after all. Many a mother's heart is racked and tortured today, for the idols of them are donning the blue and preparing for the conflict which is upon the nation. In the presence of war's frown all other interests are forgotten. It is a period of unrest and abnormal excitement. The outcome in point of time and methods of achieving the purpose in view is extremely conjectural, but there is no uncertainty about it in point of final victory.

Therefore the mothers can let their boys go from them in the proud assurance that the cause they are enlisted for is one of magnanimity and justice. Every American soldier today stands in the posture of savior to a hunted, crushed, outraged Cuban. Our army is the army of succor and every soldier a good samaritan.

This ought to be a great solace to the mothers.

Their boys' labor in war will be the emancipation of other mothers, who have not only given their sons to their country, but who have suffered at the hands of inhuman fiends tortures which no American mother ever felt.

Then let the boys go. Uncle Sam never scowls and turns his lip as he does today, unless there is reason for it, and woe be unto the object of his frown.

The Comstock law is so phrased that with a bigoted judge and an ignorant jury every publication against Christianity could be suppressed. It is the law that has imprisoned Leroy Berrier of Minnesota for selling what the law says is "an immoral publication." Under this law every issue of the Light of Truth is liable to be interdicted and the publishers prosecuted. Under this law every article printed in behalf of Spiritualism is liable to bring the writer into prison. All that is required is a judge and jury of the proper calibre to pass upon what constitutes an "immoral publication," and there you are.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

CAPITAL PUNISHMENT PRACTICALLY ABOLISHED IN OHIO.

A bill known as the Sullivan-Riley bill has become a law of Ohio. The law makes it mandatory upon a trial judge to accept the recommendation of a jury for life imprisonment instead of the death penalty. In other words capital punishment in Ohio is practically abolished. This is one of the greatest steps in line with the humanities of dealing with crime that has been made in this state. It was thought when electrocution was substituted for hanging that the barbarities of capital punishment were removed, and thousands of people hailed the new law with satisfaction only to wake to the fact that the barbarity was changed in form only, not in essence. The sentiment against the present method can be judged by the fact that the bill referred to passed the lower and upper houses of the assembly with scarcely a dissenting vote.

With the new law in vogue the responsibility of electrocuting criminals will rest entirely with juries, and few of them, with public and legislative sentiment so strongly against it, will prescribe electrocution when rendering their verdicts on capital offenses.

PROFESSOR J. S. LOVELAND.

The Light of Truth learns with sincere sorrow of the accident which recently befell the venerable sage, professor Loveland. He was knocked down and run over by a runaway horse attached to a buggy, the vehicle breaking one of his ribs and tearing three others from the breastbone. A severe bruise over the left eye, also on the left heel and knee, added to his injuries.

Professor Loveland, although over 80 years of age, has rallied astonishingly, and at last reports was walking the floor of his room, and expected in another week to be able to dress himself.

Nothing could so forcibly demonstrate the philosophy of health and longevity, which our brother has so long taught and lived, as this remarkable crisis in his mortal career. His sunny nature and calm repose shine forth in his present affliction, and we bespeak from all the great army of readers of the Light of Truth a helpful and grateful thought at this time in behalf of one who has done much and so well for humanity, for pure, clean Spiritualism. Evidently his great work is not finished else his spirit had winged its flight to the land of peace and rest.

And now it is all Day with Secretary Sherman.

OUR WAR ATTITUDE.

Now that the war is on, it is the duty of everybody to be patriotic—not partizan. The latter has been showing its unshapely hoof in small ways, which should not be. To say that Democrats or Republicans shall have a share of the offices of war, is highly unpatriotic, and in a measure treasonable. All are Americans now, and to speak of them as parties is to dampen their ardor and weaken our forces. To do that which causes the latter is treason. The United States is the rightful home of all its citizens, whatever their politics might have been a year ago. Furthermore, certain steamship lines, it is openly reported, have sold some of their vessels to our enemy, rather than to us, because our government would not pay an exorbitant price suddenly placed on them. A company that has been enriching itself at American ports for decades, and then to allow greed to govern it at a moment's notice, should never be patronized again by true Americans. And latest comes an inventor who, for the highest consideration, accepts our bid to injure the enemy. A true patriot should know nothing of an enemy's bid. He should be well paid for his services; but when he has an eye on the golden-calfed balance scale he also needs watching by somebody else's eye. Let Spiritualists not be found wanting in this respect. Let them give their best thoughts and prayers for peace, which must come now by victory of our army and navy against a bloodthirsty race of people, who will show no mercy in time of peace, still less in war. In that respect we can feel justified in aiding by furnishing good conditions through earnest and prayerful wishes for the triumph of right over wrong.

SPAIN'S PROTEST.

Spain has protested to the powers against America's aggression, so-called. It is synonymous with playing the baby act after its bluff and bluster against American patience and decency. The latter was regarded by Spanish ignorance or insolence as fear or cowardice, but the sudden and almost miraculous war stand by the American people has so astounded the Spaniards that they did the first best thing they could think of for protection, which was to howl murder! fire! help! Now they have what they didn't want; but it is too late to undo the mischief. Had they done the gentlemanly and sympathetic act of apologizing for the destruction of the Maine without waiting to see how we would take it, there might have been a different outcome. But as it is, Spain sees her folly now, and would withdraw could she see a way out. Her only recourse left is to fight her way out, and she will probably make as big a bluff at this as she did in inviting the fight—that is, make believe, and gracefully lose in order to keep up her reputation as a proud nation. But will America be satisfied with too easy a victory? Hardly. The preparations made are for more than a mere victory over Spanish insolence. They are to show the world that America is equal to any emergency, and to teach it a lesson that when they blow up another of our warships they would better apologize in due time and order as we would do were such a calamity to occur in our waters. America demands the same respect for itself as it accords the world-at-large, and this conflict is to establish that demand as a law.

It is probable that Ysaye, the violinist, will succeed Anton Seidl as a musical director.

NOT A TRUTH SEEKER.

The Truth Seeker, in copying an extract from our Q. and A. department, refers to the word "spiritual-minded" and defines it for us as meaning "a touch of the old hell doctrine. Be spiritual-minded; i. e., a Spiritualist. Believe or be damned."

Now this is far from the truth, which the above journal is seeking. Spiritual-minded does not mean "be a Spiritualist"; for there are many who are not spiritual-minded, but as unliberal and unspiritual as many Liberalists and orthodox church people are. Spiritual-minded according to Webster means "Having the mind filled with holy desires and affections." We accept this, only that we might substitute the "holy" by pure. It fits better into practical life, and would most likely be more acceptable to the Truth Seeker, for we are sure its publishers believe in being pure—both mentally and physically—unless their editorials belie them. And what is being mentally and physically pure but being spiritual-minded?

MRS. A. L. ROBINSON.

The subject of sketch, Mrs. Anna L. Robinson, is well-known as a lecturer and test medium, both in the east and west. She served the Lockport, N. Y., society for a number of years previous to her engagement with First Spiritualist church of Port Huron, Mich., where she has been employed for five years. They having all her Sundays with exception of camp season during that time. Mrs. Robinson is a busy woman, answering calls in other societies during the week. Her success as a Lyceum worker is well known.

ITS MESSAGE.

Spiritualism is a revelation from the world of causes and comes with a benignant message to bid humanity look to the spirit within for the solution of every problem. Its divine economy is with earth and grows distinct and potent as the two worlds blend together. It bids us to look for change, not death. Change is the signboard of destiny, but death finds no abiding place in nature or destiny. It is man's ignorance which clothes the unknown with mystery and fear.

MARK AND REMAIL.

There are two articles in the present issue of this paper that we call upon our readers to mark and send out to their friends. We allude to the article on liquid air and its phenomena and Dr. Peebles' paper on the Shakers. These articles ought to have a wide reading. We look upon our readers to aid in this work and disseminate as much as possible, information of this nature.

CENSUS THANKS.

We are under obligations to the following for sending names of Spiritualists for our census gathering: W. R. Norris, D. Runyon, E. F. Pearl, M. F. Bearse, Mrs. E. Schauss, Geo. A. Barnes, Dr. M. A. Blackley, Emily C. Petrie, Mrs. Jane Schneffelin, Mrs. M. M. Witters and Anna L. Robinson.

How would an item of this kind have been taken fifty years ago? "At 10:24 St. Louis time Wednesday morning the president signed the war resolutions and at 10:26 everybody in St. Louis who was not deaf could have heard the news, and everybody who could read could read the news, which was on the streets a few minutes later."

EDITORIAL NOTES.

The United States is making history these days.

And Mr. Dingley dangled his dingle, but the dingling was heard only in Wall street.

"A new commandment I give unto you, that ye love one another." Queer that such a thing should be in the world.

Somebody asks: "What shall we do with the minor poet?" We shall do without him as soon as we have a major poet.

From the manner in which the Holland submarine boat acts we judge it to be in good shape for getting at the bottom of things.

The pope considers the singing of Te Deums for victories in the Hispano-American war an utterly incongruous proceeding.

We acknowledge receipt of an invitation from Mr. Kates to attend a reception to the Y. P. S. I. and friends to be given by the Rochester, N. Y., Institute No. 1, on May 26th.

Eaden is dead. Who is Eaden? Oh, nobody in particular. Penniless, he attempted to "beat a train" from a little place called Randsburg to a little place called Fresno, in California. It was a heinous crime and he was shot and killed by an officer.

What do you think, a congressman had the audacity last week to say in a speech before congress that the government proposes to tax the rich men to raise war revenue, rather than to mortgage the energies of the poor men for coming generations.

There is a probability in the posture assumed by the powers in regard to the Hispano-American war. It will take shape in compelling Spain to haul off and make the best of a bad mess after a few blows have been struck, and her "honor" vindicated.

Prophecies dire and otherwise are beginning to come in. From which we judge there are varieties of opinion among spirits affecting the outcome of the war. This is to be expected. At best the foretelling of the future is of little practical use.

Indian chiefs used to teach their sons how to poison arrows. Now we wouldn't be guilty of such a thing as that. We have training ships, and we teach our sons how to slaughter other men's sons with dynamite, guncotton, gattling guns and chaplains' prayers.

Reporters were not allowed to be present at the meeting of the New York presbytery when Dr. Briggs' letter of withdrawal was read. On the supposition that a house ought to be screened in fly time this was prudent, but then it doesn't make any difference to the flies.

If a man dispute that which I know to be the truth, wherefore ought I to murmur? 'Tis he who must have a care lest the end whereby he reaches truth will not justify the means. For the truth is not mocked and the judges are judged by their judgements.

The truth does not require defense and those who have it are like unto him who has a diamond. It is irreproachable and can not be contaminated, albeit the clay and rust thereof may obscure it. When the clay and the rust are removed the diamond glistens. Tarnish is not of it, although tarnish may be upon it. So truth takes its own, and he who has it, or is of it, is not required to fret when others say it is a counterfeit.

Whenever opposing forces come together there is error to be defended. Therefore seek not a dispute about the truth, lest you be judged foolish

Scientific

THE ORIGIN OF ALL METALS.

GOLD CAN BE OBTAINED FROM THE BASER METALS.

Dr. Emmens and E. C. Brice on the Natural Process.

In this age people do not differ as to credulity or incredulity more than have past peoples in their intellectual progress.

It is said that we live in an age of science, and any doctrine or teachings or discovery that is not based on absolute foundations determined by scientists and indorsed by learned (?) bodies must be "let alone" till so based and indorsed.

Well, here are the teachings of an obscure scientist who claims to elucidate, without indorsement or scientific authority, that gold can be and will be manufactured from the so-called baser metals. I am sure to be termed "gone daft" and "cranky," not by the great public, but by its leaders, teachers and savants (?) in science; this, however, will not destroy that which I teach, nor overthrow the efforts of E. C. Brice and Dr. Emmens.

In all ages such men are deemed fools by those who lived to doubt, to sneer, to pooh! pooh! and to crush to death, were it possible, all progress. Future history indicates who the real fools are.

In ancient days alchemists labored to reach like results as now reached by Dr. Emmens, that of transforming baser metals into gold. It is claimed that some of these alchemists were successful. It is seen, then, that the works of E. C. Brice and Dr. Emmens is not new and need not excite any great wonder other than the wish that the feat can be performed, so that all people can become satiated and nauseated with a fullness of gold.

Nature, or God, has formed all things that now are out of some primal character of substance through steps of growth called cause and effect. No sane man will dispute this proposition.

A plan and a means to unfold the plan by which some original substance was transformed into all of what is now called the universe were operated in order to evolve as a product the whole of nature. This proposition can not be controverted by any savant on earth or in heaven.

Now, if, in the centuries of intellectual progress by use of the scientific methods of observation, experimentation and reflection, man has discovered the original substance of creation, the means or power by which it has been transformed into what now is and the veritable processes of God himself, it then is absolutely certain that man can make gold. This proposition is as stable as the two preceding it, and requires no elucidation at present.

The principle of growth that is recognized as a factor in the vegetable, animal and human organisms, must also be applied to the explanation of the existence of what is now termed the mineral kingdom. This will necessitate a new classification; that is, abolish a mineral kingdom entirely from the classification. The reason for this is the fact that all so-called minerals are products of the vegetable world, and they grew as vegetable organizations, and not as gold, silver, iron, etc.

The so-called minerals are a transformation from the vegetable organizations; this is apparent by seeing that their cellular construction is identical with that of present or past vegetable organisms.

As in the vegetable world there runs a unitary kinship which has made a classification possible, so, too, this same kinship is seen in all of the so-called mineral creations. To clearly see this relationship, one can readily see that the whole of the objects of creation are related, and this teaches that all had the same origin and means of construction, modified by environment. See! the apple akin to the orange and the orange to the lemon. See in the banana a cornucopia exhibiting its kinship to our corn. Then, behold, gold, copper, silver, zinc and tin, all related, and know for a certainty that kinship teaches the methods and plans of God in creation, and men in time become as wise as Gods.

Now, if gold, copper and silver did not originate from the vegetable world, from what material or substance were they given an existence, since they could not come into being from nothing? They did not give themselves an existence, nor originate one from the other.

How, then, could a vegetable organization be transformed into either gold, copper or silver? Intelligence, Force, Pressure and Temperature, these are the means used in all natural formations. These are being used by all present experimenters. These experiments would be identical to those in nature if the same amount of intelligence, force and temperature were used, and the same quantity of material. The only difference, save in limitations of man's intelligence, is that man operates on the baser metals to transform them into gold, whereas God transformed from the vegetable world directly.

A graduated amount of pressure and a graduated amount of heat changes the density and color of the cells composing the vegetable objects; this has given a burning to gold more than to the cells of silver, and the copper more than the cells of the gold; understand, the pressure gave the burning as a graduated force, the product being either copper, gold, silver, chalk or coal or iron.

Silver is less dense than gold; why? Less pressure was given it, consequently less burning of the cells; so if silver be taken, and a graduated pressure and heat given it to produce the change in molecular density and of sufficient heat to produce the burning that will give the cells the color of gold, it becomes gold.

If the modus operandi of God in nature is discovered as to how gold, copper, silver, chalk, iron or coal were formed, is it an absurdity to assert that man can manufacture gold, if he uses the same means, limited only by his own limitations? I answer, not by any means. Furthermore, it is possible that gold can be obtained by proper pressure and temperature from copper, unless I mistake as to its relationship to gold or silver.

Finally, it is the hope of the writer that gold will become so plentiful that it will be useless as a money metal, so that man will cease creating such a deadly and horrible beastializing, demonizing struggle to obtain it, and

that the speedy downfall of the "golden calf" is heralded forth by the vast discoveries of gold and the means used to transform the other metals into it.

L. EMERICK,
Scientist of the New Order.
Jacksonville, Ills.

AN ANTLERED RACE.

A Russian Scientist Collects Proofs of Such Freaks.

Bonzo Prelobsky, the medico-scientist, whose investigations into the realm of the strange and unnatural are known throughout Europe, has just startled the medical world with the announcement that after years of painstaking research he has gathered for publication all the authenticated cases of "devil-cursed or horned humans." The cases of men and women who have been provided with horns by Dame Nature, which Prelobsky quotes, have been carefully verified and the book published by him is the most remarkable contribution to freak literature that this country has seen, writes the Moscow correspondent of the Washington Post.

The most interesting case referred to is that of Valentine Heilmann, an Austrian boy, who, at an early age, began to show signs of having been provided with a horn in the center of his forehead. His horrified mother, who regarded the growing horn as a sign that the evil one had set his seal on her boy, consulted physicians and was told that the bony growth would have to take its course. She watched him with anguish that grew more intense with the growing of the horn, but the physicians whom she consulted would not hear of the growth being stopped by the surgeon's knife. It was altogether too interesting a phenomenon for that. So it was allowed to grow with the result that at the age of 7 the boy had a full grown horn and visitors came from miles around to visit his mother's home.

Whether or not the phenomenal growth had anything to do with the boy's tenacity of life is a moot point, but Valentin and his horn went to the grave at the early age of 10, and the scientists were deprived of the opportunity of watching every interesting case of the "devil-cursed."

A long-lived horned being was a colored man whom Prelobsky refers to, taking the Boston Medical Journal of 1856 as his authority. It is here stated that a medical man of Charlestown, named Porcher, had as one of the curiosities of his museum of science a horn that looked very much like that of a ram. The horn was about two inches in diameter and seven inches long, and at the end was separated into several prongs like the antler of an elk.

Documents of unquestionable authority in the possession of the Charlestown doctor showed that the queer horn had been cut from the head of a negro, where it had grown in such remarkable manner that only the amputation of the horney substance saved the man's eyesight, for the horn had begun to grow inward, when the surgeon's saw cut short its future progress, and had it not been removed it would have grown into the horned man's eye, and first blinded and then killed him. Many efforts had previously been made to get the horned negro to consent to the sacrifice of his horns, but he had been so proud of his freakish appendages that these friendly suggestions had failed to influence him.

Another curious instance of horned growth on a human being was that of a woman named Mrs. Allen, a native of Leicestershire. She was a good-looking girl, with nothing abnormal about her except her horns, and these grew from the side of her head in ram-like formation.

They were unsightly and gave a gruesome appearance to the otherwise attractive face of the woman, but she was as proud of them as though they were a highly ornamental provision of nature, and in her case there was some reason for her pride, for she appeared, with considerable profit to herself and amusement to the public, as one of the star attractions at various freak shows. One peculiarity of Mrs. Allen's horns was that it was possible for her to move them at will. Apparently they were attached to the scalp and not to the skull, for she could move them as readily as most people can move their scalp by muscular effort.

There is reserved in the Royal Society of Medicine a horn that grew beside the nostrils of a native of Borneo. These horns are different from all the others cited, in that they are unlike those of any known animal. They caused no inconvenience to the man on whose face they grew, and he died without having been troubled in the least by the freakish growth.

The most interesting case that Prelobsky mentions is that of an old Irish woman, Mrs. Molly O'Hara, who lived in the suburbs of Cork. This woman had antlers growing from her head that would have done credit to a monarch of the forest. They were genuine horns, with spreading prongs, like those of a deer. The owner considered them a mark of high distinction, and hugely enjoyed the notoriety they brought her. She died, leaving a will, in which she bequeathed her horns to a medical college in her native town, where they are still on exhibition.



DR. M. MUEHLENBRUCH.

Dr. Max Muehlenbruch is a medical clairvoyant, herbalist, psychometrist and prophetic seer. His home is in Oakland, Cal., where he practices his profession. The Philosophical Journal says of him: "It is marvelous how the doctor can diagnose diseases for strangers, by mail, without any symptom being given. These diseases he treats with a variety of strange-smelling roots and herbs, which he personally gathers from the mountains, under the direction of his spirit guides, who do the diagnosing."

Testimonials from Dr. M. Wenceslow of San Jose, Cal., Dr. W. N. Martin and J. B. Randolph of Oakland, Cal., corroborate the above.

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SUNDAY SERMONS

At the Baptist Temple, Brooklyn, N. Y., the Rev. Cortland Myers talked to a large audience upon the subject, "The Journey of a Lie." He said in part:

"This famous traveler began his journey in the garden of Eden, and has been en route ever since. He has been walking, running, flying, riding and sailing, but never standing; in the meantime lying, but never resting. In this round-the-world trip he has reached the great city, and even the church finds it hard to exclude him. David said in his haste 'All men are liars.' It is not difficult to indorse David's words, even in our leisure. At least, this much may be advanced as a truism—falsehood is the poison in the stream of life, the dynamite under the world-confidence. There are no white lies in lying. They are all as black as perdition. The bargain counters are altars for the sacrifice of truth. Many an oath taken in the courts is the father of lies. Many a newspaper is printed with this inky blackness. Some papers are possibly more truthful than the pulpit. There are ecclesiastical liars as well as liars of every other brand. Lying lips are an abomination anywhere and everywhere. In the recent political campaign in this city there were enough lies told and printed about the candidates and platforms to bury the Greater New York as deep as Pompeii. God in his mercy saved us from Pompeii's awful fate, but turned the Tiger loose upon us. May we emulate the goodness of Daniel, so that his jaws may be locked and we at least enjoy the privilege of living. Heaven only knows what kind of an existence it will be. Anyway, all liars shall meet their just reward here or in the other place. When a good man is nominated for office he is suddenly transformed by his opponents into a bad man. It is done as quickly as the clerk changes wool into cotton. A lie never dies. It takes a long journey, but will come home again."

Rev. T. E. Cramblet of the East End Presbyterian church, Pittsburg, Pa., preached on "The Failure of Law." In part he said:

"A bountiful and good gift may be so used as to be abused. It is possible to overdo and overuse a wise provision. Legislation alone can not right the wrongs of the present nor make the individual better. But we must not on this account go that other extreme and insist that the laws which we do not want to obey must be annulled. At the recent convention of the National Liquor Dealers' association at Indianapolis it was earnestly resolved that since they, the saloon keepers, had succeeded in successfully violating all laws which have been enacted for the control and restriction of the liquor traffic, therefore, these laws should be repealed and further legislation in this direction should not be attempted. If these white-aproned gentry had been less controlled by selfishness, and more by a desire for public good, they would doubtless have modified their statements."

"But on the other hand, many good temperance people seriously err when they insist that laws alone will solve this great problem. There is a growing belief that legislation is the universal panacea for all ills. The Socialist looks to the laws of the Socialist state for the right adjustment of every wrong. The politician insists that the supremacy of his party

means the enactment of such laws as will remedy all abuses. The religious creedmaker pleads for the enthronement of his dogmas and the acceptance of his man-made traditions and commandments. Law alone has never yet inaugurated a reign of righteousness, and it never can, for the highest good depends upon and results from character rather than legalistic enactments. If all evils could have been removed and the world saved by law, it would have been done long ago. Tacitus said: 'When the state is most corrupt, then the laws are most multiplied.' A great need of our day is a conscientious enforcement of existing laws. There is too much lawmaking and not enough character forming."

OUR SERMON.

SPIRIT LIFE.

The aim of spirit life is to attain a mental vibration that is active enough to subdue all physical desires, passions and wants, which follow the spiritual body after transition to nearly the same degree that they controlled the physical body in earth life. By overcoming these desires, etc., to within a degree or two of almost perfect submission or control we are free from them at death of the physical body, thus permitting their antithetical impulses or senses to act instead. The latter are called the spiritual senses, and require no material gratification—feeding by absorption, enjoying by simple rapport with that wanted or desired, and knowing by intuition or inspiration entirely, with no further effort than willing it. But the will must be made potent by the process named. It is the control of mind over matter, and constitutes what may be known as the positive condition—positive to material influences and attractions. Every material, sensual or animal impulse, desire, and need has its spiritual counterpart, which begins to manifest in earth life as the former is allayed. All the so-called spiritual gifts are of this order, and perfect themselves as their opposites are outgrown, each becoming absolute at the death of its material or negative opponent—i. e., positive to its influence, and thus perfected spiritually. When all of the matter in the spiritual body has thus been overcome, the spirit or soul is free to go and come at will, without which, however, it is earth-bound, and must work out its salvation on the earth plane just as mortals are doing. Spirit life offers very little change in the man as a characteristic being. His duties and responsibilities are just what he has assumed before transition, and are nominally the same as an earth-bound spirit. The only hope of freedom is to overcome all that which is mortal, such as sense or self invites—passions of the flesh or spirit, as intemperance, gluttony, lust, greed, prejudice, pride or arrogance—injustice. But in the latter is embodied all that is of hell or misery. Exact justice would make a man both temperate and honest, and in carrying out these two principles consistently and conscientiously he can not fail to reach the goal that the soul is intuitively striving to attain—freedom from matter, which is synonymous with heaven or happiness.

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HELPS TO RIGHT LIVING.
Wednesday Class.

(Katherine H. Newcomb of Boston.)

"He that hath ears to hear let him hear."—Bible

We all have ears to hear, but how many of us have ears to hear? It does not say: "He that hath ears let him hear," but "He that 'ears to hear,'" etc. We hear enough to say yes or no in the right place. We listen to long stories or recitals of woe or happiness from our friends and when we try to remember what we were told find we have lost most of it. This is superficial hearing. Some hearing is understanding. True hearing is always followed by right action. I say to you, "All is good." You have annoyance, perplexities; you are unhappy as a result, you think. I say over again to you, "All is good." Yes, you reply, I agree with you. That shows that intellectually you have grasped the idea. But there is more in true hearing. You continue saying "All is good" never doubting it and some day instantly in "the twinkling of an eye" you have heard it for the first time. You understand it. You have never understood it before. Now your ears were there all this time, but the "ears hear" means the spiritual—the real of us. When that hears all doubt vanishes, and having heard, our work on that particular line is finished.

"That which thou wouldst reach by a circuitous road thou canst have now if thou dost not refuse it to thyself."—Epictetus.

We all wander on a "circuitous road." We all put off for some future time. Jesus said, "Now is the accepted time." Now suppose we are dishonest. Some one says you ought not to be dishonest; you are injuring yourself more than anyone. We agree with him. But we say we intend to be honest some day. This really seems absurd to us does it not? To be honest at some future time. But why is it absurd to us. Because we have reached that point in development where we understand what honesty is. In other words we have "heard with our 'ears to hear'" on that particular line. We can be honest today. We are not only on certain lines. One person is honest in one direction, another in other directions. But we follow a "circuitous road" and refuse to ourselves what we would have now or rather what we think, we would have. You would be surprised at the results if instead of thinking ahead you would expect things now. People would be cured of sickness and unhappiness at once if they did not continually put it off in mind to some future time. Jesus did not think or say that it took time to be cured. He said "according to thy faith be it unto you."

"One truth a man lives is worth a thousand he only utters."—Epicharmus, B. C. 540.

We all do too much talking and too little living. I hear people discussing metaphysics with those who are not interested in them. Saying what comfort and help they have derived from these studies and yet living in fear and anger and externalizing the result of these mental conditions. Let us talk less and live more. Let us sometimes not talk at all. Don't try to make people understand that you have a grand something to live by, but live so well that people will come to you of themselves and ask what is it makes you always happy and well and they see it in your face! Let us live the truth and we will not need to talk it.

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Mrs. J. A. Duvall, of Warrenton, N. C., says:—Any one to see me three months ago and see me now would not take me for the same person. I never weighed so much in my life, and have not been so perfectly well for many years. I gladly recommend Dr. Healy's Treatment to suffering women.

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CORRESPONDENCE

NEWS ITEMS.

This is the Jubilee month.

Los Angeles, Cal., has a new spirit photographer.

Indianapolis, Ind., has a new Spiritual society.

Mrs. Isa Wilson Kayner has returned to Chicago.

Dr. Alice Tobias is doing missionary work in California.

Mrs. S. M. Thomas is serving the friends at Onset, Mass.

Newburyport, Mass., contemplates erecting a Spiritualistic temple.

Tomorrow Mrs. A. J. Pettingill serves the friends at Salem, Mass.

Mrs. Maggie Waite's present address is care of M. R. Rouse, Titusville, Pa.

Mrs. S. A. Crossfield lectured with good effect in Muncie, Ind., recently.

Munich, Germany, will hold a Spiritual convention on May 31 and June 1.

The L. S. A. of San Francisco has opened a new hall for their Sunday services.

Dr. H. C. Andrews begins a six months' engagement at Marion, Ind., this week.

Mrs. E. R. H. Stoddard has returned to Oakland, Cal., and has located at 418 11th street.

The F. S. I. C. of Newburyport, Mass., celebrated its tenth anniversary week before last.

If you desire to keep up with the war news from a higher standpoint subscribe for the Light of Truth.

Dr. Max Muehlenbruch of Oakland, Cal., is not only a good psychometrist, but an interesting speaker as well.

Mrs. Josephine Roop, now of 1414 E. Washington st., Indianapolis, has received a call to Louisville, Ky., for May.

The antis have succeeded in bringing a score of new Spiritualist societies into existence. Thanks for so much.

D. A. Hewes of Abendon, Mich., passed to spirit life April 15th, 1898. Mrs. A. E. Sheets of Grand Ledge gave funeral address.

Col. J. L. Dryden and Rev. Solon Lauer were the leading speakers at the celebration of the First society of San Diego, Cal.

Dr. F. L. H. Willis has returned to his summer home—Glenora, Yates Co., N. Y.—where he may be addressed until further notice.

One of the most active workers among the ladies in San Francisco just now is Mrs. B. F. Small of the First Spiritual Ladies' Aid society.

Mrs. H. S. Lake spoke to a large and appreciative audience in Cleveland, O., Sunday evening, April 24. The lecture was spoken of as profound and eloquent.

F. A. Kohnle of Shelbyville, Ind., writes that a new Spiritual society has been organized there, with Mrs. M. E. Hayden as lecturer and test medium for May.

Mrs. C. F. Weatherford is lecturing and giving tests before the First Spiritual church of Columbus, O. Her audiences manifest a marked interest in her work.

Geo. H. Brooks closed his engagement at Ft. Wayne, Ind., the last Sunday in April, and returned to his home at Wheaton, Ills., where all mail will reach him.

W. C. Edwards, president St. Paul Alliance, writes an indorsement of Frank T. Ripley and his recent work in St. Paul, Minn. Mr. Ripley made many new friends while there.

Among the articles of incorporation filed recently with the secretary of state are those incorporating the "Summerland Beach Spiritual and Religious Association of Fairfield county."

Salem, Mass., has the following talent for the balance of this month: 8th, Mrs. Pettingill; 15th, Mrs. Abby N. Burnham; May 22d, Mrs. Annie E. Cunningham; 29th, Mrs. Amanda Bailey.

Mrs. F. A. Logan of Alameda, Cal., has discontinued her Circle of Harmony meetings, after ten years of successful service. Mrs. Logan is a pioneer in Spiritualism, and will take her place in the honored fore of the ranks.

The Society of Progressive Spiritualists of San Francisco has elected the following board of directors: Wm. M. Rider, B. F. Small, J. H. Moore, A. D. Hall, J. B. Chase, J. Koch, G. H. Hawes, Mrs. H. E. Robinson and V. Becker.

Keep posted on all that which pertains to the cause by reading the Light of Truth. We do not countenance the hiding of iniquity under the garb of Spiritualism by either worker or medium. It is not the Spiritualism we advocate.

Spiritualism is moving along satisfactorily at Grand Ledge, Mich. The camp programs will soon be ready to send abroad. Work on the two-story hotel has begun. Mrs. A. E. Sheets' address will be as above during the spring months.

Dr. C. W. Hidden wishes to thank all who have donated to the V. S. U. to aid in raising the debt from the home at Waverly, Mass. The donations range from 50 cents up to \$100. The doctor denominates it the Golden Roll of Honor.

The Helping Hands of Norwich, Conn., had a fair recently which proved a marked success. The affair was in charge of the president of the society, Miss Eleanor Kloppenburg, Mrs. Schofield, Mrs. E. R. Tuttle, Mrs. J. A. Chapman and others.

Hopewell, Ky., is the present address of Mrs. Josie Folsom. It is her home, where she has retired for a season of rest, but will accept camp engagements for tests, speaking or materializing—the former preferred. Secretaries may address her at Hopewell, Greenup county, Ky.

Passed to spirit life—Mrs. Abbie J. Palmer of Rochester, N. Y., in her 71st year of mortal life, Saturday, April 16th, 1898. She was an earnest Spiritualist and an active member of the First Spiritual church of Rochester. Services were conducted by G. W. Kates and wife.

A correspondent from Denver, Colo., writes that George W. Walrond continues to draw large audiences every Sunday evening at Gay's academy. Dr. N. F. Ravlin, from California, has given Mr. Walrond every assistance during the past month, and contributed largely to the cause of Spiritualism.

Concerning railroad rates to the Jubilee, Frank Walker writes that fare to Rochester will be on certificate plan—full fare going and one-third returning. Could not get one-half rates without putting up a bonus of \$5,000. This was impossible under immediate circumstances, as no one was prepared for such a surprise.

F. D. Dunakin, who has been serving the Root Spiritual society at Avery, O., the past two years, has returned to his home in Cecil, O., to await further engagements.

Mrs. M. A. Brackett of 77 Oak st., Portland, Me., writes that the Ladies' Aid celebrated the anniversary in grand style. Among the talent were A. P. Blinn, Mrs. S. E. De Lewis and Mrs. M. A. Redlon. Regular services

of this society are held in Orient hall, one of the finest in the city. But whatever our ladies do they do well.

Lizzie M. Snow of Horton, Mich., writes that Mrs. Emily P. Beebe has been ministering to them every alternate Sunday for the past year at Union church, and will continue till camp season. The society recommends her. She may be addressed at Spring Harbor, Mich. Last week Mr. and Mrs. Charles Potter of Detroit lectured and gave tests.

The First Spiritual church of Rochester, N. Y., surprised their pastors, G. W. Kates and wife, April 21st, and presented them with an elegant mahogany tete upholstered in green and gold. Mr. and Mrs. Kates have just gone to housekeeping. The surprise party was fully attended and the evening made highly enjoyable by games and refreshments.

The annual election of officers of the First Spiritualist society of Horton, Mich., occurred April 10th, 1898. The following officers will serve the coming year: President, Mrs. Emily Beebe; vice president, Mrs. Maggie Tripp; treasurer, Charles Snyder; secretary, Miss Lizzie Snow; trustees, Mrs. Clara Ford, Mrs. Marie Eddy, Mrs. Lavina Thomas.

Ex-Mayor John Newell of Port Huron, Mich., has passed to the great beyond. He was not only an officer of high degree, but an avowed Spiritualist. The Masonic fraternity offered its last rites at the cemetery, and delegations of the common council, board of education and ex-mayors were present. But the funeral services were Spiritualistic, Mrs. Anna L. Robinson officiating.

At a recent service of the Arthur Hodges society in Lynn, Mass., W. J. Colville opened the service under inspiration with a piano selection and song, then gave an invocation and a masterly address from six subjects given by the audience, which was listened to with the closest attention, closing with a fine improvised poem on four subjects by the audience. Who can do more?

J. C. F. Grumbine and W. W. Tatum will conduct services in Handel hall (Room 508) Le Moyne block, 40 East Randolph street, Chicago, on the Sundays of June 5, 12, 19, 26 and July 3, 10, 17, 24, at 11 a. m. and 8 p. m. Mr. Tatum is a medium and will give delineations at the close of each lecture. In suite 418, same building, at 2:30 and 8 p. m. During the week Mr. Grumbine will hold classes for Spiritual unfoldment.

A correspondent from Houston, Texas, writes: "At Bryan hall, in the absence of our regular speaker at the convention, Mrs. Kennedy read a compilation on "Truth," which was not only instructive but very interesting. At the conclusion of the meeting Mr. Otto Holtkamp read a very impressive poem from the "Light of Truth." Before adjournment Judge Lock McDaniel announced that the ladies of the society would remain and formulate an auxiliary."

The annual meeting of the First Association of Spiritualists of Washington, D. C., was held recently at Wonn's hall. The reports of the secretary and treasurer were read and their reports testified to the prosperity of the association under the ministrations of Mrs. Cora L. V. Richmond as pastor. All bills against the association have been paid and a balance of \$200 is in the treasury. Mrs. Richmond was given a public reception later, the anniversary of her birth, at Maccabee Temple, to which the public was invited.

Transitions: W. Olvader, Los Angeles, Cal.; C. H. Whittier, Boston; George Willey, Barre, Vt.; Caleb F.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Questions.—Were we to live a purely Christian life, believing in all orthodoxy connected with it, would we not reach the same exalted condition though we did not believe? (2) Can sins be forgiven; if not, why this change we see in so-called conversion? (3) Can we live so perfect as to pass beyond the first sphere of transition?—W. C. C.

Answers.—(1) A purely Christian life without belief in dogmas or creeds means to be just and pure—honest and temperate in all things—being the basis of all religion. Consistency with these principles is sufficient to land the soul in heaven so-called—both in earth and in spirit life. A strict belief in orthodoxy is to most people an impediment, as it implies disbelief in others' salutary measures or doctrines, and that embraces more or less prejudice. Christ preached against prejudice or uncharity, and implied in this a disuse of dogma and creed. Orthodoxy is therefore not true Christianity. It is adulterated with human ideas and powers—intolerance and priestcraft. A genuine orthodox Christian is thus a bigot. He can not be a follower of Christ in the accepted term.—(2) Forgiveness of sins is relative. Repentance brings helpful influences who overshadow the man, and give him Spiritual Illuminations. But forgiveness does not erase his shortcomings. For every evil act he must do a good one to neutralize the force the former has occasioned. But when ready to begin, he is aided by a higher power to continue—if only by the pressure of the higher law with which he puts himself in rapport by the aspiration.—(3) Yes, you can live so perfect as to escape earthbound conditions. This is done by adding a surplus of good over the evil in your aura. According to this percentage you are attracted upward and away from gross matter. Spiritual development is a chemical process as well as moral.

Questions.—When spirits, in or out of the body, suddenly appear to us mentally, is that evidence that they are with us? If the latter, how can we distinguish theirs from the thoughts of others? Does death from paralysis inconvenience the spirit?—Rosa R. Parkhurst.

Answers.—To the first question, no, but they may be thinking of you. If sensitive to thought you must also be sensitive to influences—if you are observant. A spirit's presence is always accompanied by an influence, which may be regarded as the test of identity. The Psychometric Dictionary gives the whole list of influences by which to detect or prove this. Thoughts per se must be judged by their nature—high or low; pure or impure; calm or disturbed; and thereby judge the spirit; for "as a man thinketh, so he is." If the thoughts are good, it is of no consequence where they come from; if bad, pay no further attention to them.—Death from paralysis does not inconvenience the good or purified spirits, but all diseases have an after-effect on selfish, arrogant or sensual individuals—each one compatible with his evil. The selfish suffer

melancholy or regret for opportunities lost in which they could have done good, for the only happiness or gratification one can expect is from the after effects of good deeds. The arrogant suffer restlessness, and often added gloominess, if criminal besides. Having caused others disturbance they lack peace. The sensual suffer inertia, drowsiness and often nausea, these being after-effects compatible with sensualism or physical idleness—animalism. Temperance inherits mental illumination and light. We sow as we reap, whether in thought, word or action.

Question.—In issue of April 9th it is answered that a sensual of selfish mortal suffers through cremation after death what he would before if accidentally caught in a fire. Would such also suffer after burial of their body what a mortal would were he buried alive?—C. H. Phelps.

Answer.—Yes, for a spirit who is so imbued in matter as to make that his God would become entranced with the dying body and remain so for days, and often weeks; and withal remain with the body till buried and not know of his own interment with the same. Some awaken as soon as mortification sets in, and are sufficiently aroused to rise to the surface before fully realizing where they are. Others awaken slowly, only to find themselves locked in the coffin. As soon as consciousness sets in a spirit wants magnetism, or the atmosphere of which the spirit world is composed, just as a newborn needs it in earth life. If he can not get away from the body by a will superior to the material attraction he suffers just what a mortal would who is suffocating, only that the spirit can no more die. It is in some respects a death torture, without death as a final relief. But this only happens to those who are both sensual and selfish combined, though one is often an effect of the other; while either physical purity or some form of humanity releases the spirit at death, and frees him to the extent of the force his virtue has attained. The more love the greater the force.

Question.—What is that which, though it does not envy the possession of, creates such a peculiar satisfaction when possessed that the object is overlooked and only the consciousness of being the possessor is taken in view?—Psychic Student.

Answer.—More envy, though not aroused until possessor. It is a queer anomaly in the human make-up that envy in some should not be aroused until the owner of that which it had been calmly regarding in others prior to that event. But such is the case. The reason is largely due to the fact that the gratification of ownership was not known until experienced. Innocence is therefore bliss in many respects, while wisdom engenders folly. In like manner avarice may be developed in the most generous by becoming suddenly prosperous or owner of large estates. It is thus a misfortune to some to inherit anything of value, for the consequence is frequently disastrous in losing their spiritual wealth, which took a lifetime to accumulate or create. But some people remain human all their abiding time on earth, and return to it for the least possible cause. Such are not true aspirants for the spiritual crown.

Question.—What answer have Spiritualists to the "dual mind" theory and telepathy as an explanation of the phenomena of spiritism?—H. L. B.

Answer.—The same answer that a scientist would give to a Jasper were he to offer a theory for the facts of scientific research. Spiritualists know by experience what the phenomena of

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Spiritism comprise, and don't feel called upon to disprove others' theories on the same. Let the theorists prove their theories by facts consistent with their theories, and follow the same to their logical sequences—to their underlying or true causes. If they do this, they will become one with the Spiritualists, and thus end the controversy. But until they do this they are outside the pale of argument; and Spiritualists have no time to give them. What they have to spare from self-study they need to instruct those who are willing to learn, or are hungering for the bread of life that leads to heaven or happiness.

Question.—What is the gift of smelling the fragrance of flowers? If clairvoyance is seeing; clairaudience, hearing; what would smelling be?—A. T.

Answer.—Clair-smelling, or the Spiritual sense of smell. It is convenient to give tests in private circles with this faculty, as the odors indicate the nature of the spirits, or at least betrays their principal characteristic or passion, by which they may be identified.

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VOICE OF THE PEOPLE

A SPIRITUAL CHURCH.

It is with much hope for a better justice status, and hence good of Spiritualism, that I see so many advocating greater protection to our cause from a class who have no great purpose to serve for the development of truth, honor and purity.

The religion of Spiritualism is unfolding—and its great underlying force is being recognized. It must preserve the Spiritual interests of humanity, for which the church was created. How can it do that except to take possession of the church work? So long as we allow bigotry, superstition, error and intolerance to hold a firm place in the church, and by the paucity of attractive powers induce the masses to worship at its shrine, surely we will not be doing our best to destroy its effects. To use the weapons of an adversary is often the surest means to victory. It used to be a favorite idea that worldly pomp and power were the means employed by man to control people for their damnation. But the church, in the name of God, secured both pomp and power, thus stealing the ancient weapons of man. We must meet humanity upon the planes of life they occupy. It will not do to try "to convince a man against his will." Get the inclination for knowledge aroused, and the man becomes an earnest seeker. To destroy an idol is likely to arouse the anger of an idolater. By only iconoclasm we destroy without building.

The multitude look upon Spiritualism as destroyers. The Spiritual platform has not always taught Spiritualism and love; it does not always breathe charity and refrain from malice; it does not always present the higher Spiritual truths and decline to employ carping criticisms.

Spiritualists are not always self-respecting, no more than they are filled with respect for others who differ with them. Respect may be a false condition—one of pride and policy, but it goes far just now in the world toward securing success and usefulness.

We should be respectable enough to be clean in bodies and in our habits. To be clean mentally and spiritually we must commence by being clean bodily. The purification of our minds is receiving a great deal of attention, and justly so. But, perhaps, we pay less attention to merit than to the defective. Our national, state and local organizations should encourage the good and true workers more, and seek less to detect frauds by knowing and caring for the earnest and honest workers, irrespective of power and capacity, we may advance their usefulness by proper employment.

The associations should know who are capable, and not accept service only upon the basis of the "lowest bidder," or because of sensational capacity. Organization should result in protection. If the tried and true workers were properly appreciated and heralded we would have no risk to run from deceptions. If our platform is made Spiritual and not sensational, we can not be deceived; if our platform is made a place for intellectual culture, then the deceiver can find no place thereon for nefarious acts. The seance room is the place for investigation, and the lecture hall for mental culture and spiritual growth.

Enlarge our sphere of usefulness and purify our environments. Invite the spirits to an equally aesthetic and pleasant a meeting place with us as we

do for homes where families may be pleasantly environed. Compass our spiritual culture with sincere devotion and true soul aspiration. Take up the sphere of the church in its spiritual force and social ethics. Lay aside the crudity of a platform environed by impure magnetic force, where only the clash of opinion is heard, and enlarge the possibility of human growth in all that is true, beautiful and good. Let emotions sway; let the soul offer its best tributes; let the reason of man dominate his physical instincts; let the people feel the force of spiritual culture and enjoy the grandeur of the highest possible spirit communion.

Thus the true church will unfold and Spiritualism be its true corner—because all of life, here and continuous, with the possibilities of an immortal career, will be proven and taught—and thus all that concerns our eternal welfare will be harmonized with the divine justice.

The Spiritual church is the hope of Spiritualism and the hope of the world.
G. W. KATES.

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PERSONALS.

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—Every now and then we receive letters asking information concerning certain "Drs." or mediums traveling the interior of the various states. Though we seldom are able to answer in the affirmative, we doubt not but that some of them are honest, but the majority not mentioned from time to time in one or the other of the Spiritualist papers, should be charily received and closely questioned as to references, and the references tested by writing to the parties referred to. Mediums who don't know enough to identify themselves with the cause through the press or otherwise deserve to be questioned as to their reliability. Let this be an intelligent and above-board cause, or nothing.

The preacher who invites a medium to a discussion on Spiritualism or for an explanation only to stab him in the back by a denunciation is no better than those who blew up the "Maine."

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SERMONS FROM NATURE.

Heartache generates soul power. Inability to comprehend is more justifiable in error than stubbornness. The latter shows no mercy when offered instruction, consequently deserves none.

Do not censure a man for a weakness or bad habit until you are satisfied that you haven't one equally as censurable. In our zeal to condemn evil we are apt to overlook this.

A daily act of benevolence or charity is a better remedy for the ailing than an hourly dose of medicine, attracting sympathy from the spheres by compatible acts or emotions is a sure cure without doctors' bills following.

Glorying in his pride often makes man the butt of ridicule for his humbler associates, and a bait for deceivers.

A man can not have both brawn and brain; for as the sensual passions are allayed the spiritual or mental become active. The flesh and muscles, naturally become sensitized, and comparatively tender and unmaterial.

Vanity is perverted self-respect.

Whether we acknowledge it or not, we learn from our inferiors, nevertheless, for there is often more truth in innocence than in titles.

Expect nothing more from nature than that which you have given to man, and you will not be disappointed. We only sow as we reap—whether for good or ill.

True religion stands for a leveling of all humanity to a common brotherhood. People who come into Spiritualism are often surprised at the suddenly acquired affability to those of lower station. Love is the only true religion.

If the same odium were attached to eating that is to drinking, the pinched face of the dyspeptic would engender the same contempt that the bloated face of the inebriate does. Both are evils of the same kind, for both are sensual passions that lead to the same ends in spirit. The glutton stands no higher than the drinker.

Prejudice may be greater than uncharity, but the latter becomes the greater when it finds fault with prejudice. Self-reform is the only true reform.

MUSIC AT THE JUBILEE.

The management of the International Golden Jubilee, to be held May 25 to June 1, inclusive, at Rochester, N. Y., is desirous of making the music of the convention one of its most attractive and important features.

Many noted soloists, both vocal and instrumental, have already been secured, and arrangements have been made to have their names appear in the musical programs of the jubilee.

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This is the proper way to get people to try the remedy, as it is then used entirely upon its merits, and is not subject to the mere claims of other people. It is usual, in making public the virtues of a remedy, to rely upon testimonials, but Mr. Smith believes that it is a better plan to let people try it and first learn for themselves what the remedy will do for their particular case. There are many people who are afraid to try even this free sample package fearing that it may contain something harmful. But all such are assured that Gloria Tonic is entirely safe and can not harm even a baby. The justice of the peace of Cape Island, N. S., Joe C. Atkinson, sent for a trial package for his son, Moses Atkinson, who was in a critical condition. Arrangements had already been completed to move him to Halifax Hospital for an operation when the sample of Gloria Tonic arrived. This gave relief and they tried a full size box with the result that the hospital was cheated of a patient and the son got well. This was a remarkable result, but there are hundreds of others equally interesting reported from other places. Mrs. Sarah A. Archibald, of Lowell, Henry Co., Ind., cured herself of chronic rheumatism, and so thankful was she to be free from such a frightful affliction that she is known as a good samaritan by all the folks roundabout, having been instrumental in curing many another sufferer in the county. Joseph Hoskins of Dodgeville, Wis., suffered intensely for three months and could scarcely move. A single package of Gloria Tonic cured him completely.

In Fountain City, Wis., it cured Hon. Jacob Sexauer, who suffered for 33 years. He used everything he heard of, besides employing seven physicians in Vincennes,

Ind. At No. 30 Oak St. it cured Miss Emma Callender, who walked on crutches. This young lady wrote the maker of Gloria Tonic as follows: Of how thankful I am to Gloria Tonic for rescuing me from the clutches of rheumatism. I am so glad I saw the advertisement in Christian Advocate, for the physicians with whom I doctored and with whom I spent over \$500 in six months had given me up to die, of course I was not afraid of death and am ready when the Lord calls me home, but I have an aged father and mother who I must comfort in their old age, and I feel so thankful that Gloria Tonic cured me. Mr. J. Schroder of Laport, Ind., writes: My rheumatism was so severe that it disabled me from doing any work, but thanks to Gloria Tonic it completely cured me. Mrs. Mina Scott, of Marion, Ohio, a reader of a Cincinnati Methodist paper, writes that she used to be as helpless as a child, walked on crutches and was obliged to use morphine to enable her to endure the pain. She used Gloria Tonic, it completely cured her. She then cured an old lady who was afflicted and who was 82 years old. Mr. H. Buchholz, a gentleman of Norborne, Mo., was cured after suffering for 25 years.

It will be interesting to note that Mr. Smith was, himself, an invalid as a result of rheumatism. His feet were so swollen at times that he was confined to his bed and at other times he was completely prostrated by the intense rheumatic pains.

He discovered Gloria Tonic by a fortunate chance and ever since has devoted all his time to making the remedy known. He finds sending free samples to all who apply a very expensive drain on his finances, but some day he expects to have the remedy thoroughly known everywhere as the one, true, unfailing cure for all forms of rheumatism.

Write for a free sample today. If you have a friend who suffers ask him to write, and if you know anyone in another town who suffers send his name to Mr. Smith, so that every person afflicted with rheumatism may be released from the terrible pains of this ruthless disease.

Address Mr. John A. Smith, 432 Summerfield Church Building, Milwaukee, Wis., and he will send a free trial package of Gloria Tonic by return mail, prepaid.

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Any person sending a two-cent stamp will receive by return mail my circular stating terms, etc., for a

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